

THE ECLECTIC REVIEW,

FOR JULY, 1812.

Art. I. *Report of the Military Male Orphan Asylum at Madras*, with its original Proofs and Vouchers, as transmitted from India in 1796, and published in London in 1797, under the title of an Experiment in Education. A new edition. To which are subjoined additional Documents and Records illustrative of the progress of the new system of education, in the school in which it originated, and of its fruits in the character conduct and fortunes of its pupils. By the Rev. Andrew Bell, D. D. L. L. D. F. A. S. F. R. S. Ed. Master of Sherburn Hospital, Durham. 8vo. pp. xxx. 126. Murray, 1812.

Art. II. *The British System of Education*, being a complete epitome of the improvements and inventions practised at the Royal Free Schools, Borough Road, Southwark. By Joseph Lancaster. 8vo. pp. xvii, 56. 1806. Longman and Co. 1810.

Art. III. *Report of J. Lancaster's Progress from the Year 1798, with the Report of the Finance Committee for the Year 1810*. To which is prefixed an Address of the Committee for promoting the Royal Lancasterian System for the Education of the Poor. 8vo. pp. 44. Printed by J. Lancaster, at the Royal Free School Press. Southwark. 1810.

Art. IV. *A Comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster*; with Remarks on Dr. Bell's "Madras School," and Hints to the Managers and Committees of Charity and Sunday Schools, &c. By Joseph Fox. The third edition. 8vo. pp. 67. Darton and Harvey. 1811.

Art. V. *The National Religion the Foundation of National Education*. A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, June 13, 1811. To which is added a Collection of Notes, containing Proofs and Illustrations. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in the University of Cambridge. Published at the Request of the Society for promoting Christian Knowledge. The Fifth Edition. 8vo. pp. 39. Rivingtons. 1811.

Art. VI. *A Vindication of Dr. Bell's System of Education, in a Series of Letters*, by Herbert Marsh, D. D. &c. 8vo. pp. 32. Rivingtons. 1811.

Art. VII. *The Origin, Nature, and Object, of the New System of Education*. 12mo. pp. 210. Murray. 1812.

IN this country it is no longer a question whether the poor should be educated. It is now the settled conviction of all

intelligent persons, that the mischiefs to social order and the subordination of ranks, which a dastardly policy so confidently predicted would arise from the general diffusion of knowledge, were perfectly visionary. They have not failed to observe, what was in itself so obvious, that, while the poor receive the advantages of education, and thereby rise somewhat higher in the scale of rational existence, the superior instruction to which the rich will in consequence have recourse, will always preserve a sufficient distance between the classes into which society is distributed. They are satisfied, it is only despotic governments that have reason to be alarmed at the intellectual improvement of their subjects. Free states, on the contrary, whose principal object is the prosperity and happiness of the people, must be indebted for their permanence and stability, to a general persuasion of their utility; a persuasion which will be sure to take deeper root, as the mass of the subjects are well instructed, and thus enabled to attach themselves to the civil polity, not so much from prejudice and custom, as from a clear perception of the benefits it affords them.

The affectation of *charity*, which objected to the education of the poor, from the evils in which, it was pretended, knowledge would involve them, has likewise sunk into contempt. That education is injurious to the poor, as it serves to promote indolence and vanity, is now universally regarded as among the most groundless of suppositions. Knowledge does not provide food for the hungry, or clothing for the naked. Industry is quite as necessary after instruction, as it was before; and the only difference is, that those who have been instructed, are able to turn the fruits of their labour to the best account. Nor is the other part of the charge more substantial. As education becomes general, its advantages cease to become excitements to vanity; since no man is vain of what he has in common with his neighbours. Nothing can be more untrue than the assertion, which was at one time so vehemently reiterated, that the diffusion of knowledge is the diffusion of misery. It is, on the contrary, the property of knowledge to elevate and refine our nature,—to enable a man to find satisfaction in his own bosom,—and, not only to produce a taste for intellectual delights, but to destroy the keen relish for gratifications purely sensual. Contemplate man, as a being capable of religion, and designed for conscious existence in a future state, and it will appear still more desirable that he should be well educated, whatever be his condition in life: while of the charity that it becomes us to cultivate as Christians, there cannot be a more appropriate object than the education of the poor. To them an especial regard has

been paid in the Christian scheme—in the subject of which it treats, its relation to the state of man, and the mode of its propagation in the world.

Unhappily, however, men have no sooner agreed as to the expediency of a benevolent project, than they fall out about the means of carrying it into effect; and waste, about indifferent points, those efforts, which, if properly directed, would have crowned the main object with success. A new mode of education has been invented, and successfully practised in many districts of the kingdom, by means of which education has been rendered so cheap and easy, and so much time and labour abridged in teaching, that, with a little assistance from the rich, the benefits of instruction may be imparted to the most indigent classes of the community. This happy improvement has met with universal applause. But while all good men should have combined together to give it efficacy, an unfortunate division, fomented, no doubt, by the artifices of the mean and interested, has taken place among them; and a violent debate has arisen as to the mode in which this improvement should be adopted. The importance of the subject and the attention it has excited, will justify us in entering at some length into the merits of the controversy. But as in some measure a necessary preliminary, we shall, previously to examining the question respecting the application of the new mode of tuition, give a short account of its origin, its successive improvements, and its adoption in different parts of the united kingdom. It is grateful to contemplate even the partial diffusion of good.

Like many of the most useful human inventions, the new system of education arose from necessity. In the year 1789, a school, called the Male Asylum, was established at Egmore, near Madras, for the education of the destitute male children of the European soldiery. Dr. Bell, being chaplain of that establishment, was requested to undertake the management of the charity. To this request, from the hope of being more useful in his station, he readily acceded; but in his first attempt to discharge the duties committed to him, he met with great obstructions. The practice of teaching the letters by making the scholars trace them in sand, had been in use, time out of mind, in the native schools. This practice, a material part of the new system, which imparts the knowledge of the letters with greater facility than the old method, while it likewise communicates the power of making them, and amuses the children, Dr. Bell resolved to introduce into the Male Asylum. But to effect this improvement, and reduce the school to some order, he found he must begin by training some of the pupils to habits of strict discipline and

prompt obedience. For, besides that it was extremely difficult to re-mould the minds of his assistants, grown old in prejudices, they were no sooner trained, than they could earn a better salary on easier terms. Thus another, and indeed the most important step was taken; for the plan of tuition, by the agency of the boys themselves, is the foundation of the new system. The school was divided into classes, each furnishing its teacher, assistant, usher, and sub-usher: a register was kept of the daily tasks, and another of daily offences: the scholars were made to do every thing for themselves: the bad boys were entrusted to the care of the good: in cases of delinquency, the boys were themselves the judges. By these arrangements, order, attention, industry, and good behaviour were promoted in the school. The boys, after learning the letters, were taught in the usual way; and made great progress in reading, writing, arithmetic, geometry, and various other branches of knowledge, generally taught in good English seminaries. There was an annual saving of nearly 1000*l.* in the education of two hundred boys. On his arrival in England, in 1797, Dr. Bell published a small pamphlet, entitled "*An Experiment in Education, &c.*" in which he detailed, at some length, the foregoing particulars; and inserted also a letter of thanks from the four masters, his assistants, and a recommendation of the plan, by the members of the Madras government, to the other British dependancies in India. The pamphlet at this time excited little attention, and Dr. Bell retired into Dorsetshire.

In the following year, Mr. Lancaster opened a school in the Borough-road, for the purpose of teaching, at half the usual price, the elements of literature, to the children of mechanics; those whose parents could not afford to pay for their instruction, being admitted gratis. His great object was to render education as cheap as possible, and he was continually engaged in making experiments, with a view to save time and labour. Having been himself educated in a school divided into classes, each conducted by a monitor, he from the first adopted this plan; thus saving entirely the expence of assistants' salaries. When Dr. Bell's pamphlet fell into his hands, (in the year 1800) he derived from it the practice of sand-writing. To reduce the expence of books and materials for writing, he made one book serve for a class, and substituted slates and pencils for pens, ink, and paper. The lessons he intended the children should read, were printed in a large type on one side of the paper, pasted on a board, and suspended on the wall; classes of twenty or thirty boys, successively assembling, to spell or read from them; so that one book supplied the place of two hundred, or even a much greater

number. The substitution of slates and pencils for the common materials of writing, combined as it is with writing and spelling, is a still more valuable improvement. The boys being provided with slates and pencils, a word is given out distinctly by the monitor, which the other boys put down on their slates, and of course spell it at the same time. When this word has been inspected by the monitors of the respective classes, they proceed to another, and in this way five hundred boys may be kept at work for hours, each of them being more attentive, more alert, and more diligent, than if he had himself had a teacher. The time that is hereby gained and the progress that is made, are incalculable.

To these improvements, Mr. Lancaster has added a new method of teaching arithmetic, in which the only qualification required in the instructor, is that of being able to read. He is furnished with a printed book of the sum, and of the manner in which the operation is to be performed, which he reads, while the other boys write it down upon their slates. For example, if the sum is in addition, $893 + 385 = 1278$, he repeats the cyphers; and then, it being seen by an inspection of his slate, that every boy has written them correctly, he reads from the key as follows. 'First column, 5 and 3 are 8; set down 8 under the 5: second column, 8 and 9 are 17; set down 7 under the 8, and carry 1 to the next: third column, 3 and 8 are 11, and 1 I carried, are 12: total in cyphers, 1278; total in words, one thousand two hundred and seventy-eight.' After every boy has read what he has written, it is examined by the monitor. This method is efficacious: it does not require the monitor to be previously instructed in arithmetic, and it keeps the whole class attentive and awake.

These improvements are carried into effect by a wise and operative system of order and discipline, of rewards and punishments. One person, it is evident, could never instruct a hundred, much less a thousand boys, except by the closest attention to method and regularity. In this department, Mr. Lancaster has successfully combined the prosperity of his institution with the amusement of his scholars. Every child has his own place, both in the school and in his class, according to his progress in learning, wearing a number attached to it,—both which he forfeits to the boy who corrects him in his lesson. In going out of school, in coming into it, and in moving from different places of it, the scholars proceed with the utmost order, at the word of command. It is curious to observe with what quickness and docility even the least of the children, who are learning their letters in the sand, obey, without noise, the signals of their monitor. While the boys, by such regularity and constant employ, are secured from

yawning and listlessness, the hope of praise and emolument stimulates them to diligence and exertion. Besides the tickets which are indications of merit, and which can be exchanged, one for a paper kite, two for a ball, &c. there are pictures, given as prizes, and an order of merit, the highest honour in the school, whose members wear a silver medal, suspended from their neck by a plated chain. There are likewise writing matches, which provoke emulation between the classes. Mr. Lancaster has invented punishments, also, of various kinds, such as putting a wooden log round the neck, shackling the feet or the hands, or suspending the boys in a basket, to correct and prevent negligence, vice, and indolence. These punishments are contrived to operate on the mind, rather than the body, and are varied according to the degrees of delinquency.

In consequence of these inventions, the knowledge of reading, writing, and arithmetic, may be imparted to the children of the poor, before they are able to work, at an expence of little more than 5s. per annum.*

From the foregoing statement, it will be easy to adjust the claims of the meritorious persons, to whom we are indebted for these happy and beneficial improvements in education. Dr. Bell and Mr. Lancaster, both from different causes, had recourse to monitors; Dr. Bell to bring his school into order and obedience, Mr. Lancaster to save expence. Dr. Bell has introduced the practice of sand-writing into this country, while Mr. Lancaster has invented a new mode of teaching arithmetic, substituted slates and pencils for the ordinary materials of writing, and combined, with these improvements, an efficacious system of scholastic government.

This, we believe, is an equitable adjustment of the claims of those gentlemen. But if it should be maintained, that Mr. Lancaster is not the author of any of the useful innovations in the new mode of tuition, and that all the inventions, of which he is unquestionably the author, have more of mimicry than utility in them, (which, however, in our opinion, remains to be proved,) he yet has sufficient merit of another kind, to intitle him to the admiration of his contemporaries, and secure him the gratitude of posterity. Even his enemies cannot but acknowledge, that he is the most zealous, the most active, and the most successful promoter of the new system of education. He first awakened the nation to a sense of its importance and utility. He has gained patrons in every part of the empire, to his own mode. His enemies, from his success, have been stimulated to lend their support to his rival.

* Report, p. iv.

The history of the diffusion of the new doctrines respecting education, is the detail of his labours, privations, and benevolence. Generations unborn, while reading his life, will bless him, whose exertions of body and of mind, have made the light of science as accessible as the light of the sun.

The school which Mr. Lancaster had opened in the Borough-road, continued for some years a private concern. Numbers were educated freely. Two benevolent persons, Mr. Thomas Sturge and Mr. Anthony Sterry paid for five or six children. But all this was of a private nature; and Mr. Lancaster gave the whole of the money to defray the expence of the first building, which the increasing number of the children made it expedient to erect. A second building was added, by the liberality of the Duke of Bedford and Lord Somerville; and about 1804 the institution was converted into a free school, for all who chose to attend. In order to extend the plan to a thousand children, a mortgage for 400*l.* was passed upon the premises.

It was Mr. Lancaster's earnest wish, to extend the benefits of his plan to every corner of the land. In the following year, accordingly, 400*l.* were raised, to train young men who might propagate the system. The King, who had inquired into its merits, gave it his liberal support, and other branches of the royal family followed his majesty's example.

While Mr. Lancaster was engaged in these benevolent projects, notwithstanding his frugality, economy, and self-denial, notwithstanding the profits of his printing press, and the gifts of individuals, the expence required to carry them into effect was so great, as to reduce him to extreme embarrassment. The sums expended in erecting buildings for training young men, the charge incurred in boarding them, the fruitless attempt to form village schoolmasters at Maiden Bradley, the impositions of some tradesmen, and the failure of a person who had undertaken to defray the expence of a school erected at Camberwell, involved Mr. Lancaster in a debt exceeding by 2949*l.* the whole of his property. That he was brought thus to the verge of ruin, the ruin both of himself and his schemes, was not owing to his carelessness or extravagance. For the trustees, who examined into the state of his concerns, report, that when in 1808, they first examined into his affairs, and the nature of his embarrassments,

‘ they were exceedingly gratified to find that his debts originated from engagements entered into with different tradesmen, for accomplishing the various objects of rendering his system for the education of the poor, an institution for national benefit. The principal of these were for bricklayer, timber-merchant, carpenter, type-founder, stationer, furniture, and other necessities for such an establishment. They found, that although

there were at that time in the family twenty-four persons to be boarded, there was scarcely a debt owing to any butcher; for the family, during a considerable time, had only enjoyed the taste of butcher's meat, when an occasional donation at the school furnished them with the means of purchasing a small quantity. The family had subsisted chiefly on bread and milk; and to the honour of a baker in the neighbourhood, to whom there was a considerable debt owing, it must be mentioned, that when a degree of surprise was manifested, at having given so large a credit, he replied, 'the good which Mr. Lancaster has done to the poor of this neighbourhood is such, that as long as I have a loaf left, I will give the half of it, to enable him to continue such beneficial exertions.'—Report. pp. 24, 25.

There were many persons no less generous and benevolent than this baker, and, happily for the community, the attention of a few of them was attracted toward Mr. Lancaster's affairs. Of these, the most distinguished is Mr. Joseph Fox, who, deeply convinced of the merit of the new system, resolved, at great hazard to himself, to preserve its promoter from threatened ruin. To ward off immediate danger, he gave bills to the amount of 3600*l.* which he punctually paid, and together with Mr. Jackson, M. P., Mr. William Allen, Mr. Corston, Mr. Sturge, and Mr. Foster, undertook the management of Mr. Lancaster's pecuniary concerns. The large sum advanced by Mr. Fox, was partly repaid. In order to provide for the current expences, these generous men, by soliciting their friends, obtained 4000*l.* by way of loan, for the support of the institution; and in addition to the time and labour which they have employed, to an incredible degree, in promoting the good work, they have advanced, at different times and in various proportions, nearly 6000*l.*

Mr. Lancaster had already given instruction to thousands of poor children, trained young men capable of conducting similar institutions to that of the Borough-road, and established several in different districts. It was impossible that so much good should be done without alarming the ignorant and bigoted classes of society. Some were enemies of the education of the poor altogether. Others thought Mr. Lancaster carried his project too far, and imagined that no small mischief would ensue from teaching them to cypher: and others were sure that, being a Quaker, his exertions must be dangerous to the established religion. Mrs. Trimmer, a lady who had deserved well of the public by writing little books for children, first gavethe alarm. She prophesied many evils to society, and to religion, especially that by law established, as the consequence of encouraging Mr. Lancaster's schemes. Though she was heard but with little attention, Mr. Archdeacon Daubeney caught the sound. He exhibited Mr. Lancaster as the tool of Deists, and his plan as 'deism under the imposing

guise of philanthropy, making a covert approach to the fortress of Christianity.' The clamour, however, of this noisy person, made little impression. Mr. Lancaster published a confession of his faith sufficiently ample and satisfactory. Though it was industriously and maliciously reported, that the King had withdrawn his subscription, he yet, it evidently appeared, steadily continued his patronage. From a man, therefore, whose faith in the Christian doctrines was so unquestionable, it was pretty generally thought, religion had nothing to fear and much to expect: nor could a plan, which his Majesty, after mature deliberation, had encouraged by his cordial approbation and firm support, be fraught with much danger to the national church. The education of the poor appeared, therefore, to be a great and desirable good, which Mr. Lancaster's inventions powerfully tended to promote.

The clamours and invectives and calumnies of Mr. Lancaster's enemies having failed of their desired effect, a new expedient was devised; and since the poor, it was plain, *must* be taught, a person was to be found, who might incorporate the national creed with his system of instruction. To the laborious and successful instructor of the poor, whose progress, as he did not train them in the principles either of Churchmen or Dissenters, could not fail, it was concluded, to be destructive of our religious polity, a rival must be set up and encouraged. For this purpose, several circumstances strongly recommended Dr. Bell. He was the cordial friend of the Church. Part of the new system, at least, was of his invention. Something had been done, in 1798, to model, upon his plan, the charity-school of St. Botolph, Aldgate, and in the following year, the Kendal schools of industry were established on the same plan. He had, indeed, for eight years after the publication of his pamphlet, lived in retirement, leaving his doctrines silently to make their way among the wise and benevolent. But, in 1806, he complied with an invitation from the trustees of the parochial school, Whitechapel, to assist them in reducing his theory to practice in that charity, which in two months was fit to be exhibited as a sample of the Madras system. He gave his time and labour gratis, and the worthy trustees took the opportunity to 'express their high and grateful sense of the inestimable service he has rendered to mankind, and particularly his benevolent and indefatigable attention to the organizing of this institution.' The charity schools of Lambeth and Mary-le-bone, and also the Royal Military Asylum at Chelsea, were re-modelled according to Dr. Bell's directions. This excellent person, therefore, seemed very fit to take the business of education out of Mr. Lancaster's hands; and, accordingly, those who had heretofore

declaimed against Mr. Lancaster, began to try their laudatory powers upon Dr. Bell.

Meanwhile, Mr. Lancaster's pecuniary affairs being entirely managed by the benevolent individuals already mentioned, he was left at liberty to pursue measures for diffusing the benefits of his system,—which he did with redoubled zeal and alacrity. In the three years, ending 1809, he made twelve journies, in all 3,062 miles—delivered seventy-four lectures—and established forty-five schools, at which 11,300 children received instruction. From this account it will be concluded that it is very easy to multiply Lancasterian schools, and that there must be a great facility in providing instructors. This, indeed, appears to be so striking a feature in the new system, that our readers will be much pleased in reading the following passage, which sets its resources for indefinite multiplication in a most advantageous and affecting light.

‘ A great number of persons have been instructed in the system at the Royal Free School. By many of these its benefits have been diffused over the nation. From this centre, instruction to the poor has flowed through the empire, and continues to do so with more advantage than ever.

‘ During a severe illness, which in 1809, confined me to my bed some weeks at Bristol, the master of that school, who had been educated from an early age in my own, attended me in all my painful illness, with the most filial affection. A boy only thirteen years of age, kept school for him with so great success, that when my recovery enabled me to return to town, being in a feeble state, I required the master to accompany me, and during a week's absence, this lad was sole governor of the school. This boy had obtained his knowledge of reading, writing, and arithmetic, in the Bristol school, in less than eighteen months; on coming in, he was in one of the lowest classes, and at the end of twelve months he excelled every boy in the school, and had become monitor-general. The committee visited the school in the master's absence, and found this excellent lad, to use a school-boy's expression, “king of the castle.” This order and excellent conduct did not pass unrewarded. The committee subscribed among themselves a sum of money, to make him a present of a new silver watch, with a suitable inscription. Upon my recovery, I returned to Bristol, and again lectured there; and when speaking on the subject of rewards, I gave the lad his watch in the name of the committee, specifying his conduct. He received his prize with joy amidst the plaudits of eight hundred persons, among whom his father and mother were not the least happy; and who but for the school at Bristol, would have been unable to educate him.

‘ It not being judged proper at that time to enlarge the family in Southwark, I boarded and clothed him in Bristol for twelve months; after which I received him home to the Borough. In a short time he was placed as master at a school at Southgate, built and supported by my friend, John Walker, Esq. to extend the blessing of education to the poor children in that neighbourhood; my worthy friend speaks in the most pleasing manner of

the ability and good conduct of this amiable and excellent boy. In this statement is the pleasing history of a boy, whose talents would have most likely been buried under the rubbish of ignorance, had not the facilities of this system developed them; this, however, is but one proof of many which might be adduced of the good done by it. An ignorant lad comes to school in 1807, in about two years after he is able to conduct the institution in which he obtained his learning; in three years, after a little instruction in the Borough Road, he proves himself qualified to conduct a large school, to the satisfaction of his immediate patron, and the delight of all that visit it.

‘ To bring all the instances I might advance, would fill a volume, instead of a brief report. I must not, however, omit one lad, James George Penney. About the year 1805 this boy attended the school in Southwark; he was fatherless, and his mother poor. At that time he would often come to school in the morning, and remain there till night without any dinner; this was soon discovered by his feeling school-fellows, some of whom dried up the tears which hunger occasioned, and supplied his wants by a contribution of bread and meat, which some of them were pleased to call “a parish dinner:” this circumstance coming to my knowledge, and knowing him to be an excellent boy, I took him into my house; at first he appeared dull from habitual depression. The close of the year before last he was sent into Shropshire, and spent about six months there, in the house of a most liberal and excellent clergyman. The first village school that he organized was for 250 children; and such was the progress made by the scholars, that, in one case, the clergyman was applied to by a man to inform him if such improvement could be made by any thing short of witchcraft. This worthy boy did not leave that part of the nation without organizing schools for near 1000 children, which number is likely to be doubled in the ensuing summer, many persons of influence in that part of the country, having been convinced of the great good to be obtained by the universal diffusion of knowledge among the lower orders of society. This lad is now settled at Bath, over a school of 300 children; and my accounts from Sir Horace Mann, Bart. the President, speak highly of the state of the school and conduct of the master.

‘ An excellent lad, not fourteen, has just materially aided the organization of the school at Coventry for 400 children. The committee, to express their sense of his services, have voluntarily allowed for his board, &c. at the rate of 60*l.* per annum; this is not quoted as a precedent, but as a proof of the boy’s activity and merits. A boy of seventeen keeps a school at Newbury for 200 children; another at Chichester, about eighteen, will soon have 300. These facts prove, that this system possesses the power of accomplishing considerable good with small means.

‘ A young man just turned of twenty, and educated in the Borough Road, conducted a school at Bradley before he was sixteen, and had the thanks of the Duke of Somerset for his excellent conduct and usefulness. After this, he organized schools in Liverpool and several other places with reputation and credit. He some time ago settled in Birmingham with a school of 400 children, which it is hoped will soon be extended to a thousand.’

In 1810 Mr. Lancaster’s exertions far exceeded those of any former year. He made seven journeys, in all 3,775 miles, de-

livered sixty-seven lectures, and was the instrument of forming fifty schools, for the education of 14,200 children. These lectures, which were delivered in the most populous and enlightened towns and cities in the empire, such as Bath, Bristol, Manchester, Leeds, Edinburgh, Glasgow, &c. both diffused a knowledge of the plan of instruction, and afforded the wealthier classes of the community an opportunity of displaying their liberality. The new system, indeed, is no longer confined to England. It has made its way into Scotland, where it has met with the general approbation of all ranks, nobility, clergy, and gentry. It has been received into North America; and there is a prospect of extending it both into Africa and South America. We cannot forbear inserting the following passage from the Report of the Finance Committee, because we are sure it must be cheering to every friend of humanity.

‘ The Lancasterian system of education being calculated for universal adoption, it has been an essential point with Mr. L. and his friends, to extend its benefits to foreign parts; and as education must be considered the parent of all civilization, Africa has engaged a considerable portion of their attention: with this view a young man, a native of Africa, brought to this country by a person who had purchased him in the West Indies, having expressed to a gentleman his fears, that if taken back by his master, he would be again sold and fall into slavery, he was humanely informed by this gentleman of the rights he could exercise in Britain; on which he quitted his master. The case of this youth having been represented to Mr. L. and it appearing that he possessed good abilities, it was resolved that he should be admitted into the house, and trained for a school-master, in the hope, that, on a future occasion, he might be useful in this capacity in his native country, and be the means of establishing the Lancasterian system amongst the hitherto oppressed inhabitants of Africa. The talents and perseverance of this youth raised the most sanguine expectations of his future usefulness. It is therefore with grief the Committee are obliged to report, that all those expectations have vanished with respect to his instrumentality; as after a short illness, he died suddenly, in the month of August, in consequence of the breaking of a large abscess which had formed in his lungs.

‘ Depressing as this melancholy event has been, the Committee have to mention with much satisfaction, that the system is still likely to be extended to Africa, as the missionaries Wilhelm and Klein, who are destined to that part of the globe under the patronage of the Society for Missions to Africa and the East, have received the most ample instruction, by a daily attendance at the Borough Road school for near two months; and there is no doubt but that by their zealous exertions, much good will be done to the children of the natives of Africa, who it is understood are exceedingly desirous to be instructed in what they term “the white man’s book.”

‘ The Committee cannot forbear expressing their admiration of the plan of this society, and they trust that, by the formation of schools, a sure foundation will be laid for much progress in the civilization of Africa.

‘ Beside the instruction of these Missionaries, who seem to be men of considerable intelligence and ability, the Committee have thought it their

duty to seek for native Africans, who may be qualified as school-masters; and to realize this very desirable object, they have by a communication to his Royal Highness the Duke of Gloucester, Patron, and to the Directors of the African Institution, offered to board and educate at the expense of the Lancasterian Institution, two African youths, of good abilities, to be selected by the Directors, in order that they may be qualified as school-masters for the stations of the institution in Africa.

‘ It is with much satisfaction the Committee have heard of the increased extension of the Lancasterian system in North America; in addition to the schools established in New York and Philadelphia, have been received of the opening of one at Boston; and lately a very respectable application has been made to Mr. L. from a society formed for the education of the poor in George Town, Maryland: this society has requested a suitable school-master, that they may be assured of the perfection of the plan.

‘ They are also happy to be able to announce, that there is a prospect of the introduction of this system into South America. The deputies from Caraccas, in company with General Miranda, visited the Royal Free School, and have left this country with the intention of sending over two young men to be instructed by Mr. L. The most pleasing intelligence has been received from Antigua of the success which has attended the efforts of a benevolent individual, who had formed schools on this plan for above 900 souls. The Committee judged it expedient to present this gentleman with all the requisite lessons, &c. for the complete out-fit of two schools.’

It must also be mentioned that this system has been introduced into the army; the Duke of Kent having attached a school to his own regiment, and Lieutenant Colonel Newdigate having established one for the privates’ children of the King’s own regiment of Staffordshire Militia.

Instruction, however, could not be so widely diffused without expending immense sums of money. The erection of spacious school-rooms, together with the board and training of young men, for the purpose of superintending new schools, more than exhausted the annual subscriptions, without discharging any part of the original debt. It seemed expedient that the establishment should become more public, and that others who were well wishers to it, should share the burden which the six gentlemen already mentioned had sustained with such exemplary generosity and diligence. It was thought that a large Financial Committee, composed of persons whose rank, talents, and public and private virtue, would ensure general confidence, was necessary to give effect to plans for the general education of the poor. Accordingly, with the consent of Mr. Lancaster, and the most illustrious and steady of his supporters, a respectable meeting was held in December, 1810, in which it was unanimously resolved, that an institution should be formed for the support and extension of Mr. Lancaster’s system of education, accessible to all ranks and parties: that, while the debt (about 5000*l.*) should be reduced by payments out of the donations occasionally made to the institution, to diffuse its

benefits as widely as possible, it was desirable the annual subscriptions, already amounting to £1000, should be raised to £3000: that it would be best to leave the management of Mr. Lancaster's affairs to the six aforementioned gentlemen, his trustees; a committee of forty-seven noblemen and gentlemen, being chosen, to watch over the general interests of the institution, of which the Duke of Bedford and Lord Somerville were nominated presidents: that his Majesty, as soon as the malady with which he was afflicted should be removed, be entreated to become its chief patron; and that a general meeting be held at the earliest convenient period.

The Committee held several meetings for the dispatch of business; and, after several delays, from various causes, the general meeting was held May 11, at the Freemason's Tavern. There was a large concourse of distinguished persons. The Duke of Bedford was in the chair, supported by the Royal Dukes of Kent and Sussex. The Prince Regent, whose office prevented him from being present in person, sent by his chancellor, Mr. Adam, his gracious message, expressing both his good wishes toward the institution, and his firm resolution to support it by every means in his power, and requesting them to accept of a considerable sum as a donation, and enter his name as an annual subscriber. After the business of the day had been opened by the noble chairman, a number of resolutions were agreed to, the substance of a few only of which we can lay before our readers. The seventh and eighth resolutions, made at the motion of His Royal Highness the Duke of Kent, and seconded by his Royal Highness the Duke of Sussex, import, that the disinterested efforts of Mr. Lancaster in inventing the Royal Lancasterian system of education, and in travelling near 7000 miles, and delivering to different audiences 140 lectures, for the purpose of carrying it into effect, merit the support and approbation of the empire. From the tenth and eleventh resolutions, it appears, that, of the 7000 children educated at the Borough school, it had not been known that one individual had been charged with a criminal offence in any court of justice, nor had any of them been proselyted to Mr. Lancaster's peculiar religious opinions; a strong proof of the benefit of the system, and of the safety with which persons of all religious denominations may unite in support of the Institution. The thirteenth, fourteenth, fifteenth, and sixteenth resolutions, are of the same import with those made in the previous meeting, respecting the expences incurred in diffusing the benefits of Mr. Lancaster's system, and the means of defraying them.

Being thus patronized and supported, the progress of Mr. Lancaster's inventions for educating the poor, daily became more certain and rapid. The last year's report of the insti-

tution has not yet come to our hands. But Mr. Lancaster, we believe, has been, if possible, more industrious during the last than during the former year. Many new schools have been erected in different parts of England. In Scotland also, fresh schools have been opened that seem to promise much good; and, in many populous parishes, the clergymen and heritors have introduced the system into the parochial schools. Mr. Lancaster has made a tour through Ireland, for the purpose of disseminating his doctrines respecting education, and of establishing schools in that unenlightened and degraded part of the empire. He was hailed as a benefactor. Catholics and Protestants seemed to vie with each other in the zeal with which they concurred in the application of his improvements. Numerous schools have been opened, by the liberality of private individuals, as well as the benevolence of united bodies. At Tullamore, a school has been established by the Countess of Charleville, and another at Castlecomer, by the Countess Dowager of Ormonde. In Cork, in Belfast, in Limerick, and in other large towns, schools have been opened, to which Catholics and Protestants send their children, with perfect good will. The secret is now discovered of civilizing Ireland. Fifty thousand children,—it is not, perhaps, an exaggerated supposition,—may at this moment be enjoying the benefits of education in that country.

We shall keep within moderate bounds, if we estimate the exertions of Mr. Lancaster, in the course of last year, at the same rate as in the preceding. In the compass of five years, therefore, this most active philanthropist has travelled about 10,000 miles, has delivered more than 150 lectures, explaining and recommending his improvements in education, and been the instrument of establishing schools, to which nearly 100,000 poor children are indebted for the blessings of instruction: an astonishing amount of good, to be the production of an individual!

While these exertions for the education of the poor were made by Mr. Lancaster and his friends, those who disapproved of him and his proceedings, were not idle. Hitherto Dr. Bell had confined himself to the reforming of established schools. In 1809, however, the Bishop of Durham, eminent for deeds of piety and benevolence, founded, and munificently endowed, at Bishop's Auckland, a seminary for the education of 150 young men, as masters in Dr. Bell's system. He also presented this deserving gentleman to the mastership of Sherburn Hospital, thereby enabling him entirely to withdraw from his parochial duties, and turn his undivided attention to the education of the young men who were entrusted to his care, and to the establishing of schools for carrying his plans into effect.

Schools were either established or new modelled, in different districts of the bishopric, in Durham, Sunderland, Bishop's Wearmouth, and Gateshead. Schools were also opened at Salisbury and Litchfield.

Dr. Bell's success was not only promoted by his own efforts and those of his patrons. Letters in the newspapers, pamphlets, sermons, and dialogues, issued from the press in abundance,—some vilely traducing Mr. Lancaster, others proclaiming the mischiefs to be apprehended from his exertions, and others urging the exclusive adoption of Dr. Bell's improvements. Among those who signalized themselves by their predictions of evil, were the Archdeacon Daubeney, and the Rev. John Hume Spry. This last gentleman was quite sure, if the children of the poor were taught to read and write by Mr. Lancaster, and then presented with a Bible by the British and Foreign Bible Society, 'the greater part of them will throw their Bibles into the fire, and vote religion to be an unnecessary and irksome restraint upon the inherent rights and liberties of man.' The Archdeacon, assuming a loftier style, branded Mr. Lancaster's plan as 'a deceitful institution, the whole secret of which appears to be, that of bringing the unsuspecting subjects of it to the same dread level of professional indifference, by teaching them to rest satisfied with a kind of philosophical deism;' and, in a strain worthy of an oracle, denounced it from the pulpit of St. Paul's, as 'calculated to answer no one purpose so much as that of amalgamating the great body of the people into one great deistical compound.'

But the ignorance and bigotry with which, as his most enlightened antagonists confess, Mr. Lancaster was at first assailed, gave place to calm and plausible objections as to the tendency of his schemes, and to frequent and earnest recommendation of Dr. Bell's system. In this line of argument several respectable persons displayed their zeal. Among these, Mr. Gardiner and Mr. Bowyer, and especially Mr. Professor Marsh, have exerted great ingenuity, and discovered some moderation. Appeals so frequently made from such respectable quarters, at last roused the clergy. Together with the gentry, they have formed associations in many counties; and schools have been opened in Exeter, Winchester, Canterbury, Manchester, Chester, Whitechurch, Leeds, and other places. Many friends of the established church began to think, (what, it is very strange, its friends, for so many ages, never before suspected,) that it was necessary a society should be formed to further the education of the poor, according to the principles of the English church. With the view of laying the foundation of such a society as might extend its in-

fluence throughout the kingdom, a meeting was held the 16th of last October, the Archbishop of Canterbury in the chair, when it was resolved, 'that such a society be now constituted, measures be taken for carrying it into effect, and the Archbishop of Canterbury, for the time being, be President.'

The Committee appointed to draw up rules for the government of the society, presented, on the 21st of the same month, their report to a general meeting, when it was unanimously agreed:

'That the society should be styled—"the National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales:" that the sole object of this society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the Established Church; that his grace the Archbishop of York, and the Right Reverend the Bishops of both provinces, for the time being, be vice-presidents, together with ten temporal peers or privy-counsellors, to be nominated by the president and other vice-presidents, and as vacancies may happen in future; that a committee of sixteen, besides the president and vice-presidents, who are members *ex officio*, be appointed to manage the affairs of the society, for the present year, by the president and the Bishop of London, and such other bishops as shall be in town; a fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election; a double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies; that a general meeting be holden annually in the month of May or June, or oftener, if the committee shall think it expedient, when a report of the society's proceedings shall be made, a statement of the accounts for the year be laid before the meeting, and the vacancies in the committee filled up as above stated; that the subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting.'

These resolutions having been laid before his Royal Highness the Prince Regent, by the Archbishop of Canterbury, he was pleased to signify his approbation of them, and graciously offered to become the patron of the society. With the sanction of the Prince Regent, his Royal Highness the Commander in Chief, in the beginning of the year, issued general orders for the establishment of regimental schools, and the appointment of serjeant-schoolmasters. These orders, which had it in view to provide for the education of the soldiers' children, have in many instances been carried into effect, a number of serjeant schoolmasters having been trained at the Royal Military Asylum.

This brief, and, we fear imperfect sketch, of the progress which the improvements in education have already made, cannot fail to excite in the breasts of our readers many pleasing

reflections and emotions. The important subject of the education of the poor has thoroughly seized the public attention. The good and intelligent of all ranks concur in its utility and importance. Great have been the efforts of benevolence. In the course of five years, provision has been effectually made for the education of no less than two hundred thousand children, who otherwise might have grown up in ignorance and vice. The survey, indeed, does not afford unmingled pleasure. The base and malignant arts, that were at first employed to retard its progress, and the interests and passions that now conspire to unfold and brighten it, are subjects of humiliation and regret. But though many of the agents have little claim to pure benevolence, there is reason to adore that wisdom which turns the bad passions of men to the advantage of society, and to rejoice that the poor are likely to reap, through faction and interest, benefits which they might have despaired of from charity. Some impart instruction 'out of contention not sincerity; others of good will.' That it is imparted, is to us a matter of joy. Scotland, by means of its parochial schools, has, for ages, been the most religious and virtuous of nations. England, and even Ireland, are now rising to the same elevation; and the patriotic wish of our venerable and afflicted Sovereign, that "he hoped to see the day when every poor child in his dominions should be able to read his Bible," is now on the eve of being realized. A new era dawns upon us. The stream of human science enriched with divine wisdom, as it flows through the land, takes every cottage in its way, and its track is adorned with order, industry, devotion, and happiness.

(To be concluded in our next Number.)

Art. VIII. *On the Discouragements and Supports of the Christian Minister.* A Discourse, delivered to the Rev. James Robertson, at his Ordination over the Independent Church, at Stretton, Warwickshire. By Robert Hall. 8vo. pp. 57. Button. 1812.

IN bestowing more than ordinary attention upon this discourse, we shall only yield to sentiments of admiration in which all its readers will partake, and pay a merited though humble tribute to its rare and distinguished excellence. If any other justification were necessary, it would be found in the well-earned celebrity of the author. Although a dissenter, and a divine, circumstances little calculated to attract the favour of the literary world, his name has already been enrolled, by the common consent of all parties, among the ornaments of the age. By the commanding superiority of his talents, prejudices the most hostile and inveterate have

been reduced to submission; and even the bigoted, the sceptical, and the licentious have done homage to the genius of a man, at whose principles they felt nothing but disgust. To a power of thought, that strikes at once, as if with the wand of an enchanter, to the bottom of a subject, and lets in a flood of light upon its recesses, he has united a soundness of judgement that never embraces the heterogeneous, never omits the essential, nor is misled by a passion for originality. His imagination, ready to supply him, like an attendant spirit with treasures from every corner of the universe, is under the controul of an exquisite taste. A few short compositions, resulting from the exercise of such faculties on no ordinary acquisitions both in science and literature, and invested in a style that unites the ease and atticism of Addison, the splendour and animation of Taylor, and the energy and harmony of South, have been sufficient to rank him with the classics of the language. It is delightful to behold talents which command so general an admiration, devoted to the cause of religion and virtue. In exposing the deceits and atrocities of infidelity which once threatened to overwhelm our country, in rebuking its sins, unmasking its fashionable errors, exciting a patriotic zeal for its defence, and urging the instruction of its poor, he has discharged some of the most important obligations, of a literary nature, which are annexed to the possession of pre-eminent abilities. His performance of these duties, as they involve no peculiarities of religious opinion, has attracted general attention, and secured him a high degree not only of the admiration of the public, but a high degree of its gratitude and esteem. *

* Lest the justness of this praise should be suspected by any who may happen to be unacquainted with the compositions to which we allude, we venture to deviate so far from our usual practice, as to insert the conclusion of a Fast Sermon ("The sentiments proper to the present crisis") which was delivered in Oct. 1803, when apprehensions of invasion were very prevalent, and before the commencement of the *Eclectic Review*. If there is, in any language, a passage of the same length and equal eloquence, we can only profess, with all humility, we have never heard of it.

‘ To form an adequate idea of the duties of this crisis, it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain though most remote. By a series of criminal enterprises, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished: the subjugation of Holland, Switzerland, and the free towns of Germany, has completed the catastrophe; and we are the only people in the Eastern

The literary services, however, in which Mr. Hall has hitherto engaged, though highly appropriate to the office of a Christian minister, and requiring talents rarely found in any station, were not strictly of a religious complexion. If this has occur-

hemisphere, who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the continent, has sought an asylum in a country which she always chose for her favourite abode: but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically placed, in the only aperture where it can be successfully repelled; in the Thermopylæ of the universe. As far as the interests of freedom are concerned, the most important by far of sublunary interests, you, my countrymen, stand in the capacity of the federal representatives of the human race: for with you it is to determine (under God) in what condition the latest posterity shall be born: their fortunes are entrusted to your care, and on your conduct at this moment, depends the colour and complexion of their destiny. If liberty, after being extinguished on the continent, is suffered to expire here, whence, is it ever to emerge, in the midst of that thick night that will invest it. It remains with you, then, to decide, whether that freedom at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide, whether this freedom shall yet survive, or be covered with a funeral pall, and wrapt in eternal gloom. It is not necessary to await your determination. In the solicitude you feel to approve yourselves worthy of such a trust, every thought of what is afflicting in warfare, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go then, ye defenders of your country, accompanied with every auspicious omen; advance with alacrity into the field, where God himself musters the hosts to war. Religion is too much interested in your success not to lend her aid. She will shed over this enterprise her selectest influence. While you are engaged in the field many will repair to the closet, many to the sanctuary: the faithful of every name, will employ that prayer which has power with God; the feeble hands which are unequal to any other weapon, will grasp the sword of the spirit; and from myriads of humble and contrite hearts, the voice of intercession, supplication and weeping, will mingle in its ascent to heaven with the shouts of battle, and the shock of arms.

“While you have every thing to fear from the success of the enemy, you have every means of preventing that success; so that it is next to impossible for victory not to crown your exertions. The extent of your resources, under God, is equal to the justness of your cause. But should

ed to any of his readers as a subject of regret, or censure, we must be allowed to observe, not only that the ordinary duties of a profession are less in want of extraordinary faculties, but that in performing services of a more general nature, he has contributed invaluable assistance to the specific object of the Christian ministry. The propagation of principles peculiar to Christianity, distinguishing it from all human systems, creating its transcendent value, and affording the only rational hope of happiness, he has indirectly advanced to a greater extent, perhaps, than if it had formed the precise purpose of his labours. Imputations of ignorance, vulgarity, and folly, derived from the uncouth peculiarities of the lower classes, and disingenuously attached to every class who manifest a regard for religious truth, constitute one of the most considerable trials of its intelligent and susceptible adherents; and the prejudices, which they naturally extend and perpetuate, are among the most serious obstacles to its admission into refined and cultivated minds. Nothing can be done by producing arguments on behalf of a system, which under an odium of this nature is condemned without a hearing;

Providence determine otherwise, should you fall in this struggle, you will have the satisfaction (the purest allotted to man) of having performed your part: your names will be enrolled with the most illustrious dead; while posterity, to the end of time, as often as they revolve the events of this period (and they will incessantly revolve them) will turn to you a reverential eye, while they mourn over the freedom which is entombed in your sepulchre. I cannot but imagine the virtuous heroes, legislators, and patriots of every age and country, are bending from their elevated seats, to witness this contest, as if they were incapable, till it be brought to a favourable issue, of enjoying their eternal repose. Enjoy that repose illustrious immortals! your mantle fell when you ascended; and thousands, inflamed with your spirit and impatient to tread in your steps, are ready to swear by him that sitteth upon the throne, and liveth for ever and ever, they will protect freedom in her last asylum, and never desert that cause which you sustained by your labours, and cemented with your blood. And thou sole ruler among the children of men, to whom the shields of the earth belong, gird on thy sword, thou Most Mighty; go forth with our hosts in the day of battle. Impart, in addition to their hereditary valour, that confidence of success which springs from thy presence; pour into their hearts the spirit of departed heroes, inspire them with thine own; and while led by thine hand, and fighting under thy banners, open thou their eyes to behold in every valley, and in every plain, what the prophet beheld, by the same illumination, chariots 'of fire and horses of fire.' Then shall the strong man be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

and indeed, argument has probably less immediate weight than any thing else, in determining the opinions and condition of men. The advantage of *citing such an authority*, as the writer of this discourse, is incalculable. The reputation he has acquired, by his successes in a popular cause, sheds a lustre on the profession of principles, less favourably regarded by the public, but to which he is known to be cordially attached : it gives a pledge that they are not incompatible with genius, philosophy, and learning : and proves they are in no danger of wanting a champion, if assailed by any enemy worthy of his arm.

Every testimony, however, to the power of that arm has been accompanied with a lamentation of its inactivity. While we defend the direction of its public services, their suspension appears to admit of no excuse. The fugitive nature of human life, the circumstances of the age, and the singular qualifications of the individual, imperiously call upon him, by a public defence and illustration of religious truth, to follow up his victory and complete his triumph over the prejudices of the learned and polite. We, therefore, accept with extreme satisfaction, the first discourse he has committed to the press, on a subject strictly religious : and cannot but regard it, like the shout of Achilles from the trenches, as announcing his return to the field, inflamed with new ardour, and secure of a more splendid success, in a cause peculiarly his own.

In a preface to this discourse, referring to the occasion on which it was originally preached, and recommending an academical institution, lately established among the dissenters, before which it was subsequently delivered, the author bespeaks indulgence for introducing common and familiar sentiments ; observing that originality is the last quality we seek for in advice. So far from this apology being necessary, we think there is hardly a remark or an admonition in the whole course of it, which is not, at least in the form and colouring, the result of his own observation and reflection. For this reason, as well as to justify our opinion of the author, and more effectually secure the public attention, we shall present the reader with a more extended view of it, than an ordinary case would demand.

After a few prefatory sentences, remarkable only for a peculiar ease and simplicity, the preacher proceeds to mention the several sources of discouragement and consolation which belong to the office of the Christian ministry. Among those which regard the object of it,—the preparation of human beings

or eternity,—he mentions the indisposition of men's minds to the reception of divine truth,—the disgust which an attempt to introduce it is often found to occasion,—the facility with which its impressions are effaced,—and, as a consequence, the extreme difficulty of producing the whole effect on the human character which is the leading design of Christianity; a difficulty, in short, not to be surmounted, without the aid of a celestial influence. The other difficulties of the Christian ministry, are such as result from the diversities of character in the subjects on which it is to act; and under this head, the preacher adverts to the principal duties, both public and private, which belong to the pastoral office.

The encouraging considerations he mentions, are the divine institution of the office itself, the perfection of the materials provided for discharging it, the dispensation of the Spirit which is promised to give it efficacy, the importance and dignity of its functions, and the reward of diligence and fidelity. A view of the advantages which it affords for the cultivation of personal piety, forms the conclusion of the discourse.

The most important practical truths connected with these topics, are no doubt tolerably obvious; and must be quite familiar to all proficient in theological literature. But if any one should imagine these topics are exhausted, that there are no truths remaining to be told, and that those which have been told cannot now be repeated in a manner so different and superior, as to engage and impress the attention more perfectly than before, we need only recommend the perusal of the following extracts from this sermon.

The great object of Christianity is justly considered in this discourse, to be a renovation of the human character; a change 'frequently slow,' proceeded in 'by imperceptible steps and gentle insinuations,' but in its issue invariably the same, and so radical, as to be termed a new creation, and 'compared by the prophet to the planting of a wilderness, where what was barrenness and desolation before, is replenished with new productions.' The nature and importance of this change are thus concisely but impressively represented.

'In attempting to realize the design of the Christian ministry, we are proposing to call the attention of men from the things which are seen and temporal, to things unseen and eternal; to conduct them from a life of sense, to a life of faith; to subdue or weaken at least, the influence of a world, which being always present, is incessantly appealing to the senses, and soliciting the heart, in favour of a state, whose very existence is ascertained only by testimony. We call upon them to crucify the flesh with its affections and lusts, to deny the strongest and most inveterate propensities, and to renounce

the enjoyments which they have tasted and felt, for the sake of a happiness to which they have no relish. We must charge *them*, as they value their salvation, not to love the world, who had been accustomed to make it the sole object of their attachment, and to return to their allegiance to that almighty and invisible Ruler from whom they have deeply revolted. We present to them, it is true, *a feast of fat things, of wine on the lees well refined*; we invite them to entertainments more ample and exquisite, than, but for the gospel, it had entered into the heart of man to conceive: but we address our invitations to minds fatally indisposed, alienated from the life of God, with little sense of the value of his favour, and no delight in his converse. The souls we address, though originally formed for these enjoyments, and utterly incapable of being happy without them, have lost, through the fall, that right taste and apprehension of things, which is requisite for the due appreciation of these blessings, and, like Ezekiel, we prophesy to dry bones in the valley of Vision, which will never live but under the visitation of that breath which bloweth where it listeth. This indisposition to the things of God, so radical and incurable by human power, as it has been a frequent source of discouragement to the faithful minister, so it would prove an invincible obstacle to success, did that success depend upon human agency.' pp. 14—16.

The style of the discourse gradually rises. To particularize the beauties of the following passage, would be a task not unworthy of the professional chair; and yet its charms are the least of its value.

'A different set of truths, a different mode of address, is requisite to rouse the careless, to beat down the arrogance of a self-justifying spirit, from what is necessary to comfort the humble and contrite in heart; nor nor is it easy to say, which we should most anxiously guard against, the infusion of a false peace, or inflaming the wounds which we ought to heal. A loose and indiscriminate manner of applying the promises and threatenings of the gospel, is ill-judged and pernicious; it is not possible to conceive a more effectual method of depriving the sword of the Spirit of its edge, than adopting that lax generality of representation, which leaves its hearer nothing to apply, presents no incentive to self-examination, and, besides its utter inefficiency, disgusts by the ignorance of human nature, or the disregard to its best interests, it infallibly betrays. Without descending to such a minute specification of circumstances, as shall make our addresses personal, they ought unquestionably to be characteristic, that the conscience of the audience may feel the hand of the preacher searching it, and every individual know where to class himself. The preacher who aims at doing good will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny; and, mid the innumerable millions who surround him, he will *stand apart*. It is thus the Christian minister should endeavour to prepare

the tribunal of conscience, and turn the eyes of every one of his hearers on himself.' pp. 16—18.

Instructions of a critical nature, from the writer of such sentences, are entitled to peculiar attention. In a short digression on the public duties of the ministry, Mr. H. justly complains, that many discourses from the pulpit are too formal and mechanical.

‘In the distribution of the matter of our sermons, we indulge too little variety, and, exposing our plan in all its parts, abate the edge of curiosity, by enabling the hearer to anticipate what we intend to advance. Why should that force which surprise gives to every emotion, derived from just and, affecting sentiments, be banished from the pulpit, when it is found of such moment in every other kind of public address. I cannot but imagine the first preachers of the gospel appeared before their audience with a more free and unfettered air, than is consistent with the narrow trammels to which, in these latter ages, discourses from the pulpit are confined. The sublime emotions with which they were fraught, would have rendered them impatient of such restrictions; nor could they suffer the impetuous stream of argument, expostulation, and pathos, to be weakened, by diverting it into the artificial reservoirs, prepared in the heads and particulars of a modern sermon. Method, we are aware, is an essential ingredient in every discourse designed for the instruction of mankind, but it ought never to force itself on the attention as an object apart: never appear to be an end, instead of an instrument: or beget a suspicion of the sentiments being introduced for the sake of the method, not the method for the sentiments.’

The propriety of these remarks, in application to the sermons of a former age, and perhaps of certain religious communions in the present, admits of no dispute; sermons, which altogether consist of what is technically denominated a *skeleton*, and most honestly deserve that title by their want of animation, beauty, and force. The prevailing inclination, however, of modern preachers, especially of the superior order, is, if we mistake not, to the contrary extreme. The principal source of the impropriety, where it exists, is the facility with which a variety of topics are collected and arranged, in comparison of the difficulty of arguing and illustrating a few. This complexity of subject, this profusion of materials, infallibly betrays a defect of power, and where such an expedient is employed, a pointed enumeration of the several topics is found absolutely necessary to prevent their escaping the memory or utterly bewildering the understanding. The superior beauty of the plan Mr. H. recommends, of unfolding the order of a discourse by degrees, without a preliminary distribution of its minuter parts, is unquestionable; and though the scope of a sermon, in some cases, cannot be fully under-

stood without presenting a complete view of the whole method, we apprehend, this may generally be accomplished, and, in many instances, with greater advantage, by a recapitulation. The solicitude which an audience may feel, from not being apprised what course or what distance they are to travel, is certainly favourable to the excitement of attention ; and the exhibition of the various stages of an argument, in their natural order, is perhaps the true mode of giving it the greatest effect, and preserving the mind from perplexity and distraction.

In this part of the discourse, there are some excellent remarks on the importance of attention and seriousness, in performing the duties of public instruction.

‘ In the most awful denunciations of the divine displeasure, an air of unaffected tenderness should be preserved, that while with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be stiled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips ; and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. Of whom I have told you before, said St. Paul, and now tell you *weeping*, that they are the enemies of the cross of Christ. What force does that affecting declaration derive from these tears ! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it.

† Near akin to this, and not inferior in importance, is the second quality we mentioned, *seriousness*. It is scarcely necessary to remark, how offensive and unnatural is every violation of it in a religious discourse, which is, however, of wider extent than is generally imagined, including not merely jesting, buffoonery, and undisguised levity of every sort, but also whatsoever in composition or manner, is inconsistent with the supposition of the speaker being deeply in earnest; such as sparkling ornaments, far fetched images, and that exuberance of flowers which seems evidently designed to gratify the fancy, rather than to touch the heart. When St. Paul recommends to Timothy that *sound speech which cannot be condemned*, it is probable he refers as much to the propriety of the vehicle, as to the purity of the instruction. There is, permit me to remind you, a sober dignity, both of language and of sentiment, suited to the representations of religion in all its variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In describing the pleasures of devotion, or the joys of heaven, there is nothing weak,

sickly, or effeminate ; a chaste severity pervades their delineations, and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest, by puerile exaggerations and feeble ornaments. The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness ; and the latter to their seeing things as they are.' pp. 21—23.

In these, and many other parts of the discourse, it is impossible to avoid perceiving that the preacher describes his own experience, and is at once the preceptor and the example. To refute, for the ten thousandth time, the charge of depreciating morality, so loudly and indiscriminately raised against all who inculcate faith and repentance, we shall add the instructions of Mr. Hall upon that subject.

'Not content with committing the obligation of morality to the arbitration of feeling, much less with faintly hinting at it, as an obvious inference from orthodox doctrine, you will illustrate its principles with an energy, a copiousness, a fulness of detail, proportioned to its acknowledged importance. You will not be silent on the precepts, from an apprehension of infringing on the freedom of the gospel, nor sink the character of the legislator in that of the Saviour of the church. A morality, more elevated and pure than is to be met with in the pages of Seneca or Epictetus, will breathe through your sermons, founded on a basis, which every understanding can comprehend, and enforced by sanctions, which nothing but the utmost stupidity can despise—a morality of which the love of God, and a devoted attachment to the Redeemer, are the plastic soul, which, pervading every limb, and expressing itself in every lineament of the new creature, gives it a beauty all its own. As it is the genuine fruit of just and affecting views of divine truth, you will never sever it from its parent stock, nor indulge the fruitless hope of leading men to holiness, without strongly imbuing them with the spirit of the gospel.' pp. 32—33.

The indispensable importance of cultivating a devotional spirit, and obtaining communications of heavenly influence, is thus eloquently illustrated.

'Possessed of this celestial unction, you will not be under the temptation of neglecting a plain gospel in quest of amusing speculations or unprofitable novelties ; the most ordinary topics will open themselves with a freshness and interest, as though you had never considered them before ; and *the things of the Spirit* will display their inexhaustible variety and depth. You will pierce the invisible world ; you will look, so to speak, into eternity, and present the essence and core of religion, while too many preachers, for want of spiritual discernment, rest satisfied with the surface and the shell. It will not allow us to throw one grain of incense on the altar of vanity ; it will make us forget ourselves so completely as to convince our hearers we do so ; and, displacing every thing else from the attention, leave nothing

to be felt, or thought of, but the majesty of truth, and the realities of eternity.' p. 39.

Every topic, which the preacher successively undertakes, is at once irradiated with an effusion of eloquence. In adverting to the ministerial office, he observes,

'As the material part of the creation was formed for the sake of the immaterial, and of the latter the most momentous characteristic is its moral and accountable nature, or, in other words, its capacity of virtue and of vice; that labour cannot want dignity, which is exerted in improving man in his highest character, and fitting him for his eternal destination. Here alone is certainty and durability: for, however highly we may esteem the arts and sciences, which polish our species and promote the welfare of society; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develope its energies, we cannot forget that these are but the embellishments of a scene, we must shortly quit—the decorations of a theatre, from which the eager spectators and applauded actors must soon retire. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labour; its materials, its instruments, and its objects will alike perish. An incurable taint of mortality has seized upon, and will consume them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent. This is the mystic inclosure, rescued from the empire of change and death; this the field which the Lord has blessed; and this word of the kingdom, the seed which alone produces immortal fruit, the very bread of life, with which, under a higher economy, the Lamb in the midst of the throne, will feed his flock and replenish his elect, through eternal ages. How high and awful a function is that which proposes to establish in the soul an interior dominion—to illuminate its powers by a celestial light—and introduce it to an intimate, ineffable, and unchanging alliance with the Father of Spirits. What an honour to be employed as the instrument of conducting that mysterious process by which men are born of God; to expel from the heart the venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty: *to say to the prisoners, go forth, to them that are in darkness, shew yourselves!* These are the fruits which arise from the successful discharge of the Christian ministry; these the effects of the gospel, wherever it becomes the power of God unto salvation: and the interest which they create, the joy which they diffuse, are felt in other worlds.' pp. 42—44.

Although every page of the conclusion of this discourse, abounds with excellencies, we must confine ourselves to only two extracts, relating to the peculiar religious advantages, which belong to the ministerial function.

'It is the only one, in which our general calling as Christians, and

our particular calling as men, perfectly coincide. In a life occupied in actions that terminate in the present moment, and in cares and pursuits, extremely disproportionate to the dignity of our nature, but rendered necessary by the imperfection of our state; it is but little of their time that the greater part of mankind can devote to the direct and immediate pursuit of their eternal interests. A few remnants, snatched from the business of life, is all that most can bestow. In our profession, the full force and vigour of the mind may be exerted on that which will employ it for ever; on *religion*, the final centre of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround us, are as incoherent and unmeaning as the leaves which the Sybil scattered in the wind. Our inaptitude to be affected in any measure proportioned to the intrinsic value of the interest in which we are concerned, and the objects with which we are conversant, is partly to be ascribed to the corruption of nature, partly to the limitation of our faculties. As far as this disproportion is capable of being corrected, the pursuits connected with our office, are unquestionably best adapted to that purpose, by closely fixing the attention on objects, which can never be contemned, but in consequence of being forgotten; nor ever surveyed with attention, without filling the whole sphere of vision. Though the scene of our labour is on earth, the things to which it relates subsist in eternity. We can give no account of our office, much less discharge any branch of it with propriety and effect, without adverting to a future state of being; while in an happy exemption from the tumultuous cares of life, our only concern with mankind, as far as it respects our official character, is to promote their everlasting welfare; our only business on earth, the very same that employs those exalted spirits, who are sent forth on embassies of mercy, *to minister to them who shall be heirs of salvation*. Our duties and pursuits are distinguished from all others by their immediate relation to the ultimate end of human existence; so that while secular employments can be rendered innocent only by an extreme care to avoid the pollutions which they are so liable to contract, the ministerial functions bear an indelible impress of sanctity. How much of heaven is naturally connected with an office whose sole purpose is to conduct man thither! and what a superiority to the love of the world may be expected from men who are appointed to publish that dispensation which reveals its danger, detects its vanity, rebukes its disorders, and foretels its destruction.' pp. 49—51.

* Men are ruined in their eternal interests by living as though they were their own, and neglecting to realize the certainty of a future account. But it must surely require no small effort, to divert our attention from this truth, who have not only the same interest in it with others, but, in consequence of the care of souls possess a responsibility of a distinct and awful character; since not one of those to whom that care extends, can fall short of salvation through our neglect, or default, but *his blood will be required at our hands*. Where, in short can we turn our eyes, without meeting with incentives to piety; what part of the sacred function can we touch, which will not remind us of the beauty of holiness, the evil of sin, and the empti-

ness of all sublunary good ; or, where we shall not find ourselves in a temple, resounding with awful voices, and filled with holy inspirations.' p. 55.

The concluding address is in a less elevated strain, but solemn and pathetic ; totally void of the theatrical artifice, which, as in expectation of applause, is careful to end the performance with a flourish, or an explosion. We notice this, as an example of the author's seriousness, simplicity, and good taste. The closing sentences are these.

' Should your career be prematurely cut short, you will have lived long enough to answer the purposes of your being, and to leave a record in the consciences of your hearers, which will not suffer you soon to be forgotten. Though dead, you will still speak ; you will speak from the tomb ; it may be, in accents more powerful and persuasive, than your living voice could command.' p. 57.

A sight of the foregoing extracts, will render any recommendation of the sermon impertinent : copious as they are, they will be found but mere specimens of its beautiful and instructive pages. While we are confident every man of taste will be desirous to peruse it, however he may dread the contagion of piety, we cannot but recommend it as a subject of diligent perusal and study, not only to every one who aspires to discharge the duties of a minister, but who wishes to cultivate his devotional feelings, or even to form his taste in composition. The statements and admonitions appear to us uniformly just, striking, and important ; the dictates of a most extensive and profound acquaintance with the truths of revelation, and the nature of man. The spirit with glows in every part of it, ardently devout, affectionately benevolent, is a sort of enthusiasm rather seraphic, than saintly, and never produced but by the combination of genius and piety. The general effect, at least upon our minds, is a strong sensation of sublimity. The preacher seems to unveil the invisible world, and though he adds no article to our faith, he seems to convert our faith into vision. Intensely conscious of spiritual objects, he excites a sympathetic persuasion in his hearers : and as he beholds, so he displays every temporal interest in its just relation to unseen realities, and irradiated by 'light from heaven.' We could almost fancy him exclaiming

' Aspice, namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam.'

We shall only detain the reader with one or two additional remarks on the style of this sermon. The diction displays an

unlimited command and an exquisite choice of language; a vocabulary formed on the basis of Addison's, but admitting whatever is classical in the richer literature of the preceding age, and excluding every thing low or pedantic. The copious use of scriptural language, so eminently appropriate in theological writings, bestows upon the style of this writer a refreshing charm and an awful sanctity. The uncouthness and vulgarity of some religious authors, who are driven to employ the very words and phrases of scripture from an ignorance of other words and phrases, and an incapacity to conceive and express a revealed truth in any form but that of the authorized version of the bible, has co-operated with an irreligious spirit to bring this important resource of theological eloquence into great disrepute. The skilful manner in which it is employed by Mr. Hall may restore its credit. Quotations and allusions borrowed from profane literature are universally admired. There is nothing, we think, to render them less admirable when adopted from holy writ. If properly selected they may possess the same merit of appositeness, in one case as in the other; they may be at least equal in rhetorical beauty; and the character of holiness and mystery which is peculiar to them, at once fills the imagination, and warms the heart. It is obvious to add that they are not only ornaments and illustrations, but authorities. The same purity of taste, which appears in Mr. Hall's choice of words, is equally apparent in the forms of expression into which they are combined. The turn of his phrases is gracefully idiomatic, disdaining the harsh and usurped authority of those grammarians, who would condemn our best writers at the tribunal of analogy, and compel us to surrender the freedom to which we have a prescriptive and immemorial claim, for the sake of an ostentatious dignity and precision. In this respect, but still more in what we have last to mention, our author has a decided advantage over the artificial and elaborate school of the Juniuses, Burkes, and Johnsons, while he is equally exempt, on the other from the loquacious, undignified flippancy, which prevails in this age of periodical pamphleteers. We must not, by these observations, be understood as pronouncing his composition immaculate: for there appears to be a few instances of negligence in the present discourse, besides those committed by the printer, which stand in need of revision; and in one or two cases we suspect the exuberance of his fancy, which he evidently finds it more difficult to restrain than excite, may have betrayed him into a mixture of metaphor. On this point we speak in the present case with some diffidence, being fully aware that there is none more delicate and unsettled, in the whole compass of verbal criticism.

There is one other particular, in which the style of this writer, we think, is perhaps superior to any other—the construction of his periods, or that which corresponds in prose to what in poetry is called the versification. In this as in former discourses, Mr. Hall appears to have employed every elegant and harmonious form, which the language admits; always gratifying, often ravishing the ear, but never cloying it;—in the midst of his richest combinations, or his simplest trains, perfectly easy and unaffected,—varying his style with every shade of his sentiment, and converting what is usually but a mechanical vehicle, into an expressive and imitative music. A reference to some of the preceding extracts may serve to render these criticisms intelligible. To those who can perceive an analogy in this respect between verse and prose, it will probably appear that Mr. Hall's composition resembles the poetry of Dryden. We do not recollect any writer except South, who appears to have possessed so delicate a perception, or produced such exquisite specimens of the music of English prose; and even in him those specimens are but few. There is harmony in Addison, Bolingbroke, and Goldsmith, but infinitely inferior in variety, richness, and grandeur. There is harmony in Junius, Burke, and Johnson, but equally deficient in sweetness, fluency, and ease.

Uninteresting as these remarks may be to many readers, and trifling as are the merits to which they refer in comparison with the moral and intellectual beauties of this admirable discourse, we were unwilling to omit the opportunity of expressing our opinion of a style, which, though it may have its casual specks and blemishes, so eminently deserves to be considered as a model. If Mr. Hall should at length be persuaded to enrich the world with a volume of such performances, we shall have so much the less occasion to point out the merits of his composition.

Art. IX. *Sketch of the present State of Caracas*; including a Journey from Caracas through La Victoria and Valencia to Puerto Cabello. By Robert Semple, Author of two Journeys in Spain, &c. &c. cr. 8vo. pp. 180. Price 6s. Baldwin. 1812.

THE small unassuming volumes of this sensible traveller are always very acceptable. He fits himself out without any announcement of a great adventure undertaken by an important personage,—passes, lightly equipped, to his destination,—enters a foreign territory unencumbered by ‘pomp and circumstance,’—traverses a division of it, with rather too much celerity, it is true, but with at least as much activity of the looking

and thinking faculties as those of locomotion,—and at his return gives out such a portion of what he has seen and thought, as he judges most worth telling, in a plain and frugal form, at a tenth part of the price current among his contemporaries of the same profession.

In the present instance he is one of the precursors (now indeed amounting, of themselves, to no contemptible number), of a vast crowd of travellers, who will bring their reports and descriptions from the same quarter of the world within the next twenty years. An almost boundless field is opening in South America, for the wild and hardy spirits who can find their enjoyment in the toils, and novelties, and hazards, of daring adventure—for the enthusiasts for the romantic, the grand, and the terrible views of nature—and for the speculators on man, who may be interested to see acted over again in the other hemisphere exactly the scenes, of which some of the countries of Europe were the theatre several centuries ago. This is a very enlivening prospect for the thoughtful, the curious, and the indolent portion of our English public. Yet we are not certain we should congratulate them upon it, so long as we see so little good resulting from the excessive proportion of stimulants, that have been mixed with their intellectual aliment for the last twenty years. The most observable result, we think, of all these means of excitement is, that we are come to *need* them,—and that the tone of the mind is becoming more and more languid under their operation.

Mr. Semple relates briefly the incidents of his voyage to Curaçoa. He sailed from Gravesend in August, 1810, and made many reflections, and experienced many vicissitudes of feeling, even before he was fairly in progress on the Atlantic. He well describes some of the pensive feelings which prevailed while he beheld, in the night, the lights on the shore gradually going out, and heard from various ships the sounds indicating preparation for departure; and how these emotions gave place to a more cheerful state of feeling as the morning came on, with all the diversified activity of getting to sea, and the general competition of a great number of ships for the precedence.

The vessel very narrowly missed making an end of its course at a short distance on this side of Curaçoa.

‘The night being clear, with fine moonlight for some hours, we stood on under easy sail, keeping a strict look out for Aves, or Bird’s Islands, a dangerous cluster in our track. We passed the night in tranquillity, but the day dawned just in time to shew us that we were close upon rocks and breakers. Immediately a great alarm arose, all hands were called, and on heaving the lead, we found only three fathoms water. We plainly

saw the white rocks, with dark patches of weed, beneath the vessel's bottom. Fortunately the wind, although very light, enabled us to wear round, and stand off the land with all sail set, so that by eight o'clock we were clear of danger, and had resumed our former course. It was pleasing to observe the change in the countenances of all on board at every fresh cast of the lead, as we gradually deepened the water from three to five, eight, ten, fifteen, and twenty fathoms.' 'Although there was no negligence on the part of the watch on deck, and several were on the look out, yet in ten minutes more we should have struck, and our vessel being very sharp, must soon have gone to pieces.' p. 15.

He very properly warns navigators of a long and dangerous chain of rocks and little islands between the south entrance of the Caribbean Sea and Curagoa; and advises them to steer either considerably to the north, or along the South American coast. The most remarkable thing observed at Curagoa was a dialect of such a conformation, as if the people of Babel had joined to amalgamate the confusion of their tongues into one language.

'In the town the jargon is complete, and betrays the mixture of the various races from which it sprang. No two languages can be conceived more dissonant than the Spanish and Dutch; one of the loftiest and most sonorous, the other the meanest of the dialects of modern Europe. These form the basis of this strange compound, which is farther enriched with corruptions of English and French, and of words imported by African Negroes, or originating among the Creoles themselves. Spanish and French are spoken by the better classes, but in all common occurrences this *japemiente*, as it is called, forms the language of conversation among the lower ranks of colonists in the town.'

He found the regular defence of the island entrusted almost entirely to a Negro regiment, which had been received with the utmost apprehension and alarm at first by the inhabitants, but which had exhibited, during a trial of six months, a striking contrast, in point of discipline and good manners, with the European troops which it had succeeded. The atrocities of St. Domingo have spread through the West Indies the utmost horror of the idea of black men in arms; for these atrocities, he says, 'in the hurry of alarm, and in the midst of prejudice, are attributed to the Negroes, merely because they were black men, and not because they were ignorant slaves suddenly set free. It is forgotten that colour has nothing to do in the question, and that atrocities at least equal, and proceeding from the very same source, were committed at Paris, Nantz, Lyons, and Toulon.' He adds, 'to a person fresh from Europe, these apprehensions, and this repugnance to black men, appears the more striking, as he often looks in vain, amidst a motley crowd, for a single countenance in which the traces of a mixture of Negro descent are not visible.'

Curaçoa is only about forty miles from the continent, and is so favourably situated for intercourse with a great extent of the coast, that our author thinks it will always be of considerable importance as a commercial station. He is of opinion it will not soon suffer much diminution of its importance as a depôt from the opening of the ports of that coast, by the new republic of Venezuela, to a direct commerce with Europe; because the state of those countries is too little likely to become in any short time so settled and prosperous, as that it will not be a desirable thing for the English merchants to have a safer place in the neighbourhood of South America for depositing their commodities in the first instance, and awaiting the favourable season for their introduction into the continent.

Our author passed over, in the beginning of November, 1810, to La Guayra, the port of Caraccas, which has but slender pretensions, however, to be so denominated, being 'a mere road-stead, open to the north and east, and slightly sheltered to the west.' He was here struck, as he had been also at Curaçoa, with the phenomenon of the sea breaking with great violence in perfectly calm weather.

'There is almost constantly a swell, which is sometimes so violent as to prevent all intercourse with the shore for several days together. It is a singular spectacle, when the air is perfectly calm, to see upon the beach a continued line of high breakers, which succeed each other incessantly, and descend with a roaring which is heard far up the vallies.'

The extreme facility of catching fish was noticed by him among the first of the circumstances indicating the plenty which is afforded, with little labour, for the support of life and the indulgence of indolence, in these tropical regions. The heat of La Guayra, being aggravated by reflection from the hills, is almost intolerable, during the summer months, to Europeans, 'and the fever makes dreadful ravages among those who have not been long inured to the climate.' The season preceding our author's visit had been less noxious than usual; but the place very naturally infected him with alarming ideas, and he made all haste to cross the chain of hills which extends along the coast, forming a vast natural mound to the valley or plain of Caracas, of such elevation, and of such difficult ascent, that the inhabitants (though Mr. Semple smiles at the notion) regard it as an impregnable defence against any military attempt that could be made from the sea. Every thing conveyed across this ridge is carried on the backs of mules, the burden of each, on an average, being as much as a hundred and eighty pounds, a load of two hundred weight, however, being very common. The charge of carriage for a load of this weight is from a dollar to a dollar and a half.

'The traveller, just landed, is treated in much the same manner as a bale of goods. He is placed upon a mule with a clumsy and inconvenient kind of Moorish saddle and stirrups, such as are used in Spain; and his spurs, his whip, and his patience, are generally all of service to him before reaching Caracas.'

To the immense surprize, however, of every lazy Creole, our author determined to go on foot, in order to be at liberty to inspect more attentively every part of this formidable route; and to the very great alarm of an officer on guard, the Mulatto guide carried a portfolio of drawings, which was deemed a sufficient cause for a temporary detention.

The road up this great ascent is so narrow, with high and steep banks on each side, that in some parts two loaded mules cannot pass each other. And, says our author, 'woe betide the traveller who in these passes meets a line of mules loaded with planks, which stretch transversely almost from side to side. He must either turn his horse's head, or pass them with the utmost caution, at the risk of having his ribs encountered by a long succession of rough boards, which at every swerve of the mules, scoop out long grooves in the clayey banks.' The greater the elevation the more incommodious the ascent, the road changing in many parts from clay to rugged rock, which appears not merely to have been thus purposely left, but to have been formed into its present state.' At the commencement of this more difficult stage, they found lying on a sledge by the way side, the body of a stone statue of a saint, which had been conveyed thus far toward Caraccas for an object of religious worship, but appeared to be left here in despair: only the head had been carried forward, but whether it is held to claim any part of the reverence which would have been due to the whole, is not deposed. A most delightful change of temperature was experienced progressively in ascending to the height of about four thousand feet above the level of La Guayra. At this elevation the traveller crosses the ridge, and begins to descend toward the valley of Caraccas, which, upwards of twenty miles in length, varying in breadth from four, to six or seven, and enclosed by lofty mountains, unfolds itself by degrees to the view. The town of Caraccas in this valley is nearly 2000 feet above the level of the sea, and stands on ground regularly sloping down to the river Guayra, a position in consequence of which its streets are rendered admirably clean by every shower of rain. The streets are in general about a hundred yards apart, and intersect one another at right angles, dividing the whole town into square portions, called *Quadras*. Excepting in the inelegant splendour of one of the churches,

the town has little to boast on the score of buildings. But for a compensation for any deficiency in this part of the show, send an Englishman to look at that displayed within one of the squares.

'In this square may be seen the fruits which we have been accustomed to consider as peculiar to very different climates, all brought from the distance of a few leagues. The banana, the pine apple, and the sapadillo, are mingled with the apple, the pear, and the chesnut. The potatoe and the plaintain, fresh provisions which seem to belong to the temperate zones, and those kinds of fish which are peculiar to tropical seas, are here offered for sale on the same spot.' p. 51.

The population of Caraccas is upwards of forty thousand, of which about one third are whites. Among the remainder are a very few Indians; but the mixture of Indian blood is common. Our author's general estimate of the inhabitants of this delicious valley, represents them as favourably distinguished, both in physical and moral character, from the natives of the coast, but nevertheless as in a very low state of civilization.

'As the original Indians were celebrated among the surrounding tribes, the same may be affirmed of the present race of Caraccas, that they are superior in quickness of perception, in activity and intelligence, to the inhabitants of the other towns in the province. But the great want of a solid education, and the blind subjection to an ignorant priesthood, render all these natural advantages of small avail. That high Spanish sense of honour which reigns in some breasts, is, in too many others, supplanted by a mere blustering appearance, which ends only in falsehood and deceit. Even this hollowness is not always covered by mild manners or a plausible exterior, and examples may be seen of great rudeness joined to great insincerity.'

'Almost all the handicrafts are carried on by freed-men of colour, who are in general ingenious, but indolent and indifferent to the highest degree. They promise without the smallest intention of performing, and appear perfectly unmoved when reproached with their falsehood. But indifference on this score is not peculiar to this class.'

'The College is the only public institution for education; and hither all the youth of Caraccas of the better classes are sent for that purpose. The outline of education is such it as may be supposed to have been in Spain two hundred years ago: a few common Latin authors, catechisms, and the lives of Saints, being the chief studies. A free mode of thinking is, however, rapidly spreading among the young men, and may hereafter produce the most important effects.'

The important studies and politics of the women would have led us to suppose, but for Mr. Semple's positive assertion, that there must have been another College to train such dignified performers.

'In the women perhaps the Spanish character appears with less alteration than among the men; and their dress and manners are exact counterparts of what we see in Old Spain. Here, as in Spain, their principal morning occupation seems to be going to mass dressed in black, with their mantillas over their heads, their feet particularly ornamented with silk stockings, and flirting their fans which they keep constantly in motion. On this occasion a female slave, frequently more beautiful than her mistress, follows her, carrying a small carpet on which she may kneel at her devotions. This carpet is a great mark of distinction, and is only allowed in the churches to white women; on which account, perhaps, they are particularly proud of having it thus borne in procession, at a slow pace, through the streets. It is in contemplation however to abolish the restriction; and, as a beginning, during my stay, special leave was granted by a public ordinance to the women of a coloured family, in a distant town to make use of these carpets. This innovation, slight as it may appear, excited great dissatisfaction among the higher classes of Caracas, and a proportionate eagerness and hope of change among the coloured families.'—'Upon the whole, the women of Caracas are handsome, sprightly, and pleasing. To their natural charms they know how to add the attractions of dress and of graceful motions. They are uniformly kind and affable in their manners.' p. 58.

Who can tell how much this contested claim to be followed to church by half a yard of carpet, may have conduced to the revolution of South America! Religion, if it may be so called, not only serves, as in this instance, as a commodious ground for contesting points of rank and etiquette upon; it is also the chief, and most favourite and comprehensive amusement.

'To this' (the cultivation of music) 'the religion of the country has greatly contributed, as both solemn and sprightly music are daily employed in aid of its rites. Indeed, in Roman Catholic countries, the ceremonies of religion, as they are generally practised, may well be ranked among the amusements of the people, or rather they form the very first class. Cards and billiards occupy only a few; but gilded images, carried about in procession; churches adorned with vessels of gold and silver, and dazzling with lights; streets illuminated; the firing of guns and the ringing of bells; all these united form, indeed, a brilliant show, which interests all ranks, from the ancient Spaniard down to the Negro imported yesterday. In vain would reason propose the sincere and humble worship of the heart, as more acceptable to heaven than all this pageantry. It will be found almost universally that man seeks to please himself in his mode of worshipping God; and frequently thinks himself most devout, when he is most gratifying some hidden feeling, wholly unconnected with the professed object of his veneration.' p. 61.

The rank now held by the town of Caraccas, the capital of the province (or as it now demands to be called, the sovereign state) of Venezuela, was held, it seems, two centuries since

by Coro; which lost it in consequence, partly, of the archbishop and the dean and chapter transferring themselves and the archbishopric, voluntarily, and in spite of all the remonstrances of the deserted people, to the much more pleasant situation of Caraccas. 'The effects, however,' says Mr. Semple, 'of this transaction are still felt, and a deadly animosity exists between the two cities, for which I fear much blood will yet be shed.'

He made an excursion westward, to Valencia, and to Puerto Cabello, the only place deserving the name of a harbour on the whole coast of the province. He passed through extensive tracts of beautiful and fertile country nearly uninhabited. At one station he met a party of Indians; the young women, many of whom were of 'pleasing features,' going to seek work in the coffee plantations, where they pick the berries; and the men carrying ponderous cages, of several stories, filled with fowls, parrots, or monkeys, to the Caraccas market. They will come thither from a distance of a hundred miles, carrying each a burden of two hundred pounds weight.

'The men were in general strong and stout, but though large, not so well limbed as the Indians of North America. Their colour was of a yellowish cast, inclining to copper; their hair long, coarse, and black, growing low down upon a narrow forehead: the nose at the point suddenly becoming sharp, like that of a person worn out by long illness; the eyes black, melancholy, and inexpressive; the lips thick, and the mouth somewhat large. The general air of these Indians was heavy, sad, and sullen. Some of them, while they rested their burdens, amused themselves by blowing into a species of flute, if it can be so called, without doubt one of the rudest ever sounded by the human breath. They consisted of single joints of cane with one longitudinal opening in the side, too long to be covered with the whole palm of the hand when applied.'

The grand plain of Valencia, with its lake, and remote border of high mountains, presented one of the most magnificent views he had ever beheld. The town of Valencia, recently in a prosperous and rapidly advancing state, very much the result of the industry and enterprize of the Spanish inhabitants, was now dull and almost dreary, in consequence of the compelled exile of some of them, and the voluntary removal of others, who felt their property, and even their lives, endangered by the suspicious and vindictive spirit of the native Americans, now rising into power and arrogance.

'They had almost all been many years in the country: were married, and had establishments, either commercial or agricultural, where they had introduced many improvements; they had declared their resolution to take

no hostile measures, and to be bound by every legal restriction ; but the patriotic party were not satisfied.'

Valencia and Puerto Cabello are in the same relation to each other as Caraccas and La Guayra ; the same chain of mountains, (which indeed 'stretches from the Gulph of Paria to the westward of Carthagera, and forms a lofty barrier between the interior continent and the sea,') passing between the ports and the inland cities to which they belong. In crossing this chain, from Valencia to its port, our traveller had a succession of most romantic scenery. The harbour is described as excellent, excepting that

'the worm makes great ravages in the bottom of such ships as are not coppered. In no part of the world is it more destructive ; and a small vessel left unattended, in a very few months would founder at her moorings from this cause alone.'

It is inhabited almost entirely by people of colour, and is rapidly increasing, notwithstanding the destructive fevers which 'frequently rage here in the summer and autumn,' to such a degree, that 'few strangers can then visit it with impunity, or at least without great danger ; and there have been instances of vessels losing the greater part of the crews in a very short time.' This insalubrity is attributed to the exhalations from low swampy grounds. The greatest part, however, of the tract which Mr. Semple traversed, he pronounces favourable to health ; and notices, as somewhat of a compensation in the unwholesome spots, that they are exuberantly fertile. But it should seem that every part of the country is quite sufficiently indulgent, in its great productiveness, with little toil, to human wants and indolence. The valley of Caraccas has all the advantages of irrigation, an expedient well understood by the inhabitants. But the use of the plough is unknown.

'All work is done with the spade and hoe, and chiefly by slaves. The lighter work is performed by Indians, and free labourers, which last class is increasing rapidly. Maize and plantains form the basis of their food, to which are added beef and garlic. The maize is generally eaten in the form of cakes, being first soaked, deprived of the husk, and then ground, or rather rubbed into a moist paste, by means of a roller, and a smooth curved slab of a stone. This operation falls to the lot of the women. Beef seldom exceeds two pence sterling a pound.' 'Poultry is scarce and dear. Mutton is unknown. Although this country has been colonized nearly three centuries, the sheep has not yet been introduced upon these mountains, where it could not fail to multiply rapidly. The flesh of goats is used instead.' p. 114.

The mode of cooking is entirely Spanish. The people are represented as generally a sober race, but as drinking freely at entertainments, in which they have adopted the English custom

of toasts. The ladies sit among the gentlemen, or in a contiguous apartment, with the door open. 'The conversation is free; for an Englishman frequently too much so.'

'In a word, the general manners and customs are those of Spain, by no means improved by crossing the Atlantic, or by the mixture of Indian and negro blood with that of the first conquerors. It may be laid down as an axiom, that wherever there is slavery there is corruption of manners. There is a re-action of evil from the oppressed to the oppressor. Here it has been weakened by the general mildness observed towards domestic slaves; but it has not been destroyed, and even should slavery be finally abolished, its influence over private life will long be felt. After great debates, the importation of slaves has been forbidden by the new legislature; although many still remain of opinion that they are necessary to the prosperity of the country.'—'Whenever a slave can by any means make up the sum of three hundred dollars to his owner, he is free. He is not even obliged to give this sum at once, but may pay it in single dollars, or half dollars, till the whole be complete. A slave has also the liberty of seeking a new master, and may go about to sell himself.'

Almost the whole commerce of the country is carried on by European Spaniards, and a class of people originally from the Canaries; who, by a spirit of union, and frequently an impenetrable dialect, have a great advantage against foreigners in commercial transactions.

An interesting brief account is given of a distinct population, rapidly forming on an extensive territory, consisting of great plains, to the south of Caraccas. They are employed in looking after the vast herds of catile, the proprietors of which reside in the great towns. They are a bold, lawless, and barbarous race, of very coarse and vicious manners, and some of them are professed robbers. Swinging about in their hammocks, smoking cigars, gambling to excess, and tormenting of bulls, are among their principal amusements.

The last chapter, partly historical and partly speculative, relates to the politics and the civil war of this new state, and it makes a rather gloomy representation both of what is past and of what is to come. Mr. Semple considers the people of Spanish America as much too ignorant and immoral and superstitious for real freedom and wise self-government, at the same time that he deems it perfectly idle to expect that any thing can prevent or long retard their complete and final independence of European power. But the course by which they have thus far advanced towards it, has been marked by numerous acts of severity and injustice towards the Spanish settlers; by great want of union among themselves; by a profusion of plots, intrigues, and outrages; by a plentiful display of the ambition and self-importance of individuals; and by the most ruinous mischief to the state of commerce and agriculture. Incalculable injury has been sustained by these interests, in

consequence of the expulsion of a vast number of active and considerably intelligent Spaniards, who were the principal improvers of the country, and at whose tameness in suffering themselves to be so easily overborne, Mr. S. expresses great astonishment. He says, the descendants of the earlier Spanish colonists feel not the smallest partiality to what is called the mother country, but, on the contrary, cherish, many of them, such a resentment on account of the wrongs they have suffered from the European government, as to forget they have ever received any benefits. But whatever sentiments it would be decorous for *them* to express towards Old Spain, a philanthropic observer will be of opinion, that no condemnation can well be too severe on a state that has suffered its colonies to grow up to such a numerical magnitude in that moral and intellectual condition, which renders them utterly unfit to govern themselves, when the inevitable period of their separation and independence arrives.

Art. X. *A Tour to Hafod*, in Cardiganshire, the seat of Thomas Johnes Esq. M. P. &c. &c. &c. by James Edward Smith, M. D. F. R. S. &c. President of the Linnæan Society. London: printed by T. Bensley, Bolt Court, for White and Co. Horace's Head, Fleet Street. 1810.

THE public have been long in possession of a very interesting "Sketch of a Tour on the Continent," which embraced observations on whatever was particularly curious in the more celebrated parts of France, Switzerland, and Italy; and from this specimen of its author's talents, the literary world has ever since been induced to hope, that some fresh occasion might call forth the exertions of Dr. Smith in its service. On this account, it is certainly to be regretted, that the performance now before us was not published in a less splendid and expensive form; so that a far greater number of readers might have been enabled to become acquainted with the picturesque scenery and romantic beauties of Hafod. In its present magnificent and costly shape, few persons can hope to possess the work, however ardent may be their admiration of sublime and extensive scenery. Possibly, however, the splendour of the book may be considered as emblematical of the elegant abode which it is the author's principal object to describe. Indeed the letter-press scarcely extends beyond what is absolutely essential for an explanation of the beautiful plates,—which are fifteen in number, and will be noticed as they respectively occur.

The dedication to Mr. Johnes, at whose suggestion the work was undertaken, is concise and pleasing. We are induced to insert the Preface, as it occupies but a few lines, which however contain a sufficient account of the author's object in presenting an account of his Tour to the public.

'The Drawings, from which the following plates are exactly copied by Mr. Stadler, were taken, many years ago, by Mr. John Smith, an artist of well-deserved celebrity. They have afforded an opportunity of recording a few observations made in a visit to Hafod in the summer of 1796, and at several other times. The public are not entirely strangers to the charms of this romantic abode, which several travellers have noticed, and Mr. Cumberland has particularly described in a small octavo volume published a few years since, but no views of its scenery have yet appeared. How well this fine place merits such an illustration, the present work, whatever its execution may be, will sufficiently evince.'

The first chapter is occupied by a description of the Journey to Hafod, and notices of various objects of curiosity on the way—'the road from London to Bath—Bristol—Clifton—King's Weston—Chepstow—Tintern—Radnor—Approach to Hafod.' On arriving at the neighbourhood of this latter place, cascades are heard roaring or murmuring at a distance, and at length a path, tempting by its neatness, strikes into a deep wood on the left, while another climbs a rock on the right. 'But we are little aware of the widely different fairy scenes, to which each of them leads. Nothing of the house can all this while be perceived, till a sudden turn to the right brings it in full view, at the distance of about a quarter of a mile, and the remainder of the road is a direct approach to the gothic colonnade on one hand, or the grand entrance on the other.'

We come, in the next chapter, to an account of Hafod House, which Dr. Smith says 'is situated on a rising ground in a rich and beautiful valley, watered by the river Ystwith, and encompassed with bold hills, richly wooded, of a great variety of forms. These woods abound with magnificent water-falls, formed chiefly by three mountain streams that empty themselves into the Ystwith in different parts of the valley, and are never dry.' Hafod, or as it was formerly called in Welsh, the Havod, signifies an alcove or summer house, because the situation of the place, before tolerable roads were made in its neighbourhood, was so deficient in producing the necessaries of life, as well as so devoid of the comforts of society, that it was regarded as uninhabitable except at particular seasons. The domain at present is about eight miles in circuit, and 'for the most part enclosed in a

rough stone wall, entered by two principal lodges, one towards each extremity of the valley.'—Next follows a cursory history of this part of the country, from the time of Queen Elizabeth, when, under the sanction of Lord Bacon, several intelligent miners settled in South Wales. About this time a branch of the noble family of Herbert came to reside at Hafod; and Mr. Johnes of Llanvair afterwards marrying the heiress, this estate came into the family of its present possessor. In the year 1620, one of the Herbert's erected upon his own land, and at his own expence, the chapel called Eglwys-Newydd which appears to have materially civilized and improved the neighbourhood, though the people after his death relapsed into their former profligacy. It is gratifying however to learn that

'The present inhabitant of Hafod, has not confined his exertions to rebuilding the church in a decent and elegant style, and labouring, not without much difficulty, to have the stated duties of religion regularly and properly performed. He very early established a school, where the children of the poor are instructed gratis in reading and writing, as well as in all kinds of rural and domestic service work. This school is assiduously superintended by his excellent lady and daughter. Care is also taken to provide a medical attendant, who regularly visits the parish on stated days; and a store of medicines on one hand, with a stock of Bibles and useful books on the other, are always kept ready to administer to the bodily or mental ills of those unable to help themselves.'

The plates, which, as already observed, form the most considerable part of the work, are fifteen in number, of the size of the original drawings, and so coloured as to imitate them as nearly as possible. The first exhibits the House with its surrounding scenery, which is of the boldest and richest kind. The distant parts seem to us admirably tinted; but in some of the middle distances there is a hardness, and too strong a contrast of colour in some of the trees. The foreground is admirable. The architecture of the house is not precisely expressed, nor are we able to form a very distinct conception of its character. The second, third, and fourth plates, display beautiful views, extremely various in character, from different parts of the grounds, in which wood and water are happily blended. In the fifth is represented the Cavern Cascade, a fall, to obtain a commanding view of which Mr. Johnes has excavated an artificial grotto. Nos. 6 and 7 are different views of a very favourite water-fall, which 'terminates an umbrageous glen in a most advantageous manner, opening upon the spectator by degrees till the whole is seen in perfection,' as in the seventh plate. A natural cold bath is

formed in the middle of this Cascade. Plate the 8th, is the last of those views which may be regarded within the compass of Mr. Johnes's pleasure grounds: it exhibits one of those simple stone bridges which the owner has constructed for the purposes of convenience only, without any attempt at such decorations as would doubtless have interfered with the character of the whole place, and destroyed its simplicity.

In the third chapter, the author seems to have indulged in the description of a highly romantic spot, and that with the more freedom as he was not furnished with any views of the circumjacent scenery. The principal feature in this description is the majestic Maen Arthur, or Arthur's stone.

'This is a vast perpendicular rock, white with lichens, its chasms occupied with overhanging shrubs, and its base completely concealed by woods descending to the brink of the river, at a great depth below. Such is the noble foreground of the landscape I would now attempt to describe. But words are totally insufficient to express all the varied effect of the river broken by projecting cliffs, the craggy valley, the overshadowing trees, the rich amphitheatre of woody hills in the more distant prospect, and the towering mountains that bound the whole. This is a complete composition, a picture which surely no critic would presume to correct. No object obtrudes itself that is not strictly in harmony with the whole, not even a cottage nor shepherd's hut, for these scenes are sacred to perfect solitude. Here the spirit of the mountain only can be supposed to reside. How sweetly must "the moonlight sleep upon this bank," and what shadows must it throw across the woody vale!'

The author then proceeds to describe the more interesting scenes of this romantic walk, which abounds with numberless brooks overshadowed with trees, 'and breaking into silvery cascades which empty themselves into the river Ystwith, and form a fine contrast to the dark whirl-pools of the river.' The description is concluded in the following words.

'I have been more particular in the detail of this expedition, because it is certainly the most interesting walk about Hafod, and has hitherto been very little known. Transient visitors must leave it unexplored; nor would those who are already fatigued with a long journey, find it easy to accomplish. If ever that judicious hand which has made the various beauties of Hafod itself so easily accessible, without encroaching on their native wildness, should extend its improvements down the river, the scenes of Maen Arthur may more frequently receive the homage they so justly merit. Mr. Cumberland alone has hitherto celebrated them, and he has rather expressed their general effect, than given a particular description of any part. I feel but too sensibly the insufficiency of my own descriptions, and the more deeply regret that I am possessed of

no delineation of any part of this neighbourhood. It appears not to have been known when the drawings with which Mr. Johnes has so kindly enriched my work were made, nor had I the means of supplying this defect.

The fourth and concluding chapter exhibits an account of some remarkable and beautiful spots in the neighbourhood of Hafod, many of them being the property of Mr. Johnes, though not strictly within his domain. These are illustrated by seven views of the striking and majestic scenery about the Rhydol and the Fynnach, across which latter river is the Devil's Bridge, celebrated on account of a fine fall which the river makes below it, and which is one of the most considerable, as well as beautiful, in the whole principality. Of this, two finely executed views are given. Many curious particulars of Aberystwith and its castle conclude the work—of which we understand not more than a hundred copies have been printed. It is not likely therefore to be very generally known: but we have no hesitation in saying, that for typical elegance and correctness, as well as for the masterly and splendid execution of its plates, the *Tour to Hafod* will yield to no publication which this or any other country has produced.

Art. XI. *Essays on Natural History and Rural Economy*, by the late John Walker, D.D., Professor of Natural History in the University of Edinburgh. 8vo. Guthrie and Anderson, Edinburgh. Longman, and Co. 1812.

A FONDNESS for the works of nature, seems, in such as really possess it, to be rather the offspring than the parent of observation;—a faculty, which Dr. W. very justly remarks, resembles the faculty called common sense, in being much less common than is generally imagined. It is however a much more frequent endowment than the powers of comparison, combination and distinction, indispensable for the former of a system; there being, for instance, many good stone-hewers, and carpenters, for one good architect. We should therefore expect, that, when *Essays on Natural History* are dictated by a love for the subject, they should also exhibit traces of acute and accurate observation. Treatises prompted by a propensity for writing, and founded on knowledge which an author could not help acquiring, may indeed serve to make up volumes, but will never supply, either to the philosopher, or the friend of nature, that information which a want of practical acquaintance with the branches they treat of, induces the inquirer to seek in them. We do not wish

to insinuate, that bookmaking is all that the *Essays* before us are fit for ; they are selected, for reasons best known to the editors, from the papers of a deceased professor, of whom we would wish to say nothing but good ; and though several are such as the author, had he been alive, would we hope have suppressed or amended ; though the aggregate of the whole is not of sufficient merit to entitle them to a place along with the *Amœnitates Academicæ* ; we are very well satisfied that others, containing valuable matter, though mixed with much unproductive rubbish, are thus rescued from oblivion. A principal fault of Dr. W., supposing that these *Essays* were intended for publication, and not merely put down as memorandums for his own use, is, a too great anxiety to say all that he knows upon a subject, without knowing all that may be learnt. He has been egregiously negligent in bringing down the corrections in his system to the present state of science, or even to the date when the essays were written ; and had we not been expressly told that they belong to the productions of the latter part of the last century, we should, from internal evidence, have concluded them to be at least fifty or sixty years older :—but some books are born with the grey hair and wrinkles, though not with the wisdom of old age.

The *Essays* are fifteen in number, and mostly relate to topographical natural history.

The first gives a 'catalogue of the most considerable trees in Scotland,' a subject of more amusement than importance, as these giants of the forest and orchard, are rather exceptions from the general mode of growth of the species to which they belong, than fair specimens of what it naturally may attain to. Wallace's oak, (probably the most ancient tree in the kingdom, having afforded an asylum to Sir William Wallace nearly 500 years ago, in gratitude for which it has been held sacred,) is 22 feet in circumference, four feet above ground. An old oak in Lochabar, exceeds it in size, being 24½ feet in circumference ; both are, however, far inferior to the Wetherby oak, in England, which is stated to be 40 feet 6 inches in girth. The *Ash*, it seems, may attain to a far greater size in this Northern climate, as one in Dumbartonshire measured 34 feet at four feet from the ground, and the stump of the Kilmalie tree, which formerly stood near the parish church of the Lochiels, was 21 feet in its greatest diameter, and 58 feet about. The following will perhaps also be thought remarkable.

	feet in
An Elm in Tiviotdale, called the Trysting Tree,	30 0
A Beech in Mid Lothian, probably 240 years old,	19 6
A Chesnut in Forfarshire, 500 years old decayed,	42 8½
A Yew in Perthshire,	52 0
A Hawthorn in Perthshire,	9 0
An Arbor Vitæ in Galloway,	5 4
A Pear tree near Edinburgh,	12 0

The second Essay on 'the Natural History of the Inhabitants of the Highlands,' contains little that is not generally known. Our author discountenances the common opinion, that they are distinguished by remarkable longevity; he gives us the following result of his enquiries on some islands,

'Every 12th person was found to be 60 years of age, or upwards, which appears indeed to be a very great proportion. Among each 100 inhabitants, there was one person of 80 or upwards. But only one person of 90 years old, or above it, among 500 people. Some instances exceeded, others fell short of this calculation; but in general, it may be assumed as the proportion of longevity in these islands. Only three persons were found, as mentioned above, of one hundred years old and upwards, in all the islands.' pp. 104.—105.

In the third, Dr. W. gives the 'History of Icolumbkil.' He derives the name Icolumbkil from *Y* the Island, and *Columba-cella*, the Island of the cell of Columba; and, with Adamnanus, supposes that Iona has the same meaning, substituting for Columba the Hebrew, יונה; though the people of the country derive it from *Y* and Iona, the Island of St. John. The history and antiquities of this deserted, yet still highly interesting seat of learning, do not admit of an abridgement, were it necessary in this place. The mineralogy seems curious, but, though not deficient in minuteness, is rather unintelligible; and of the botany, merely *Pulmonaria maritima*, *Salix fusca*, *Gentiana campestris*, (which our author erroneously wishes to confound with *G. amarella*), *Eryngium maritimum*, *Cotyledon umbilichis*, *Geranium cicutarium*, *Inula Helenium*, and a few cryptogamous plants are mentioned. The Zoology, (to which *Spongia Columba*, enumerated among the plants, ought to be transferred,) contains little remarkable, except the two shells *Arca pilosa*, and *Bulla scotica*.

The history of the Island of Jura, in the fourth paper, is interesting. We find here a good account of the celebrated whirlpool of Coira-bhreaggan or Cory-vrekan, which Dr. W. attributes to the resistance given to the tide by a perpendicular submarine rock; he also describes an expedition which he made to the summit of the highest peak on the island, part of which cannot fail being amusing to such of our readers as

like ourselves, are fond of enjoying the perils and fatigues of a mountain ramble—by sympathy.

‘The first part of our progress lay through deep bogs, from which we sometimes found it very difficult to extricate ourselves. We then came to a chain of small but steep hills, where the heather struck us to the breast, and which were cut every where with deep glens and gullies, which we could not have ascended on the opposite side, without the assistance of the junipers and strong heather, with which they were covered. We next travelled along the rocky skirts, of three or four extensive hills, and came to a small gloomy lake, at the foot of the highest mountain. Upon this side, which was to the south, we found the ascent impracticable, being so abrupt and full of precipices, which obliged us to make a circuit to the east. Here we had before us, a very steep and continued ascent of about one thousand five hundred feet of perpendicular height, and composed entirely of loose rocks and stones. They lay upon the side of the mountain, like a great stream, and upon the least motion, gave way all about us, which made our progress both tedious and dangerous. With great difficulty, we made our way against these hurling ruins of the mountain; and at last after an ascent of seven hours, with excessive fatigue, we gained the summit.

‘It was now five o’clock in the afternoon, the day was serene, not a cloud in the firmament, and the atmosphere uncommonly clear; so that the view we now enjoyed, of the earth and the seas below, made us forget the toil of our ascent. Every way we turned, we had a prospect of sea and land, as far as the eye could reach. The sea in many places running out to the sky, and in others, terminated by lands and islands of various shapes, forming a very singular and grand horizon.

‘On one hand we had a thousand hills; the whole alpine country Argylshire, the ancient Albion. Here only, our view was intercepted, and that only by mountains at the distance of above fifty miles. In another quarter, we saw distinctly the whole of the Hebrides, and Deucaledonian ocean. Southwards, the vast promontory of Cantire lay under our eyes; and beyond it, in one view, all the west of Scotland rising to the great mass of mountains in the head of Clydesdale and Nithsdale: in another view, the spiry summits of Arran, and the whole Irish sea, with its shores to the Isle of Man. From the south to the west, the north of Ireland lay as a plain before us, further than the eye could reach. The impetuous strait between the Mull of Cantire and the Fair Head, with his lofty cliffs, was at hand; through which the Irish sea is filled every tide, by the pouring in of the Atlantic. The promontory of the Giants Causeway appeared near and distinct; and beyond it, the high land of Inis-huna, the north extremity of Ireland; beyond this, to the Hebrides, nothing but air and ocean.

‘The emotions in the mind of the beholder, arising from the grandeur of this scene, are not to be excited by any description. The extent of prospect from this mountain is indeed surprising, not much under three hundred miles, south and north. But the curvature of the earth is here greatly overcome by the elevation of the spectator, and the great height of the distant lands. Nothing else could render the Isle of Skye and the Isle

of Man at the same time visible. At three such views, the naked eye might extend from the one extremity of Britain to the other. To stretch the eye over so many different seas, over such a multitude of islands, and such various countries, in different kingdoms, is perhaps a scene that can nowhere be beheld in Europe, but from the summit of Jura.' pp. 229—232.

By the same opportunity, the difference of the height of the mercury at the top, and at the foot, were ascertained to be 2.6 in. The difference of temperature is neglected, for which a correction should be made: but assuming 90 feet for each tenth of an inch, the height of the mountain will probably be 2340 feet nearly. Water boiled on the summit at six degrees of Fahrenheit lower than at the foot. It seems that, contrary to what is usually observed in the Highlands, cripples are numerous on this island, owing to the prevalence of a singular disease.

'It arises from a worm lodged under the skin, that penetrates, with exquisite pain, the interior parts of the limbs. It is termed, in the Gaelic language, Fillun; and is generally lodged either in the knees or ancles.

'It is first discernible very deep, as the patients themselves say, at the bones. Whether it really affects or penetrates the bones I could not positively learn, though it is very probable, from the extreme pain which it occasions; but in a little time, it makes its way through the cartilages, tendons, and muscles, and penetrates the skin with several small ichorous orifices.

'The worm disappears soon after this stage of the disease, which, when suffered to come this length, never fails to cripple the patient for life. Both men and women, children and adults, are equally subject to it; and the intense pain with which it is accompanied, sometimes destroys the appetite and spirits, and occasions death.'

The subject seems to require a closer investigation than our author has been able to give it; and it is very probable that other remedies might be discovered besides 'the marrow boiled out of beef bones,' with the root of *Pedicularis palustris*. Among the Plants, some supposed new species are described; but *Pteris britannica* seems to be a *Polypodium*, whose confluent fructifications have misled our author. From a note at the close of this and the 12th essays, we are led to expect a second volume, in which the respective subjects are to be continued.

The 5th essay, 'on the Basse and its productions,' furnishes us with a valuable description of this singular rock, the home, and reputedly the only breeding place, of the Solan goose. The rental of this little spot, not more than the sixth of a mile in circumference, is stated at 46l. 13s. 4d. per annum, and the produce at 130l. 13s. 5d. derived almost solely from the geese caught upon it. Besides the *Pelecanus bassanus*, or

Solan goose, Dr. W. observed the *P. carbo*, *Larus canus*, *L. fuscus*, *Alca torda*, and *A. lomvia*.

The 6th paper, 'on shell marle,' is undecisive, and of little value. The 7th, a lecture 'on the utility of natural history,' delivered in 1788, would rank among the best written parts of the volume, were the subject less thread-bare. The 8th is an interesting 'Memoir' (also delivered as a lecture) 'of Sir Andrew Balfour,' the founder of the Edinburgh Botanical Garden, and physician in ordinary to Charles the Second. The 9th appears to be a mere memorandum on 'the Natural History of Loch Leven,' the extent of which, although stretched, by a writing or printing fault, to *about three thousand six hundred miles*, yet seems to afford little worth notice besides some good trout. The 10th and 11th are mineralogical journals (journies?) from Edinburgh to Elliock, and from Edinburgh to London,—much too vague to be of use, and fortunately now superfluous.

The 12th essay, intitled 'Salicetum, or the botanical History and Cultivation of Willows,' is executed with considerable ability; manifesting much accuracy of observation, and an extensive acquaintance with the subject. The principal defect under which it labours is the want of modern synonyms, which will unavoidably diminish its practical value. Twenty-two species are described, but a continuation is promised. The 13th essay contains, under the title of 'Mammalia Scotica, an enumeration of those animals belonging to the class of Mammalia, which either have been, or are, found wild in Scotland, or are at present kept in a domesticated state. It does not contain much that is remarkable, but is drawn up with care, according to the Linnean plan of a *Fauna*. Dr. W. mentions the *white hare* as a variety of the common species; we are inclined, however, to think it is sufficiently distinct, and are farther confirmed in our opinion by his observations. The white hare is a truly alpine animal; our author fixes its habitation in Scotland at the height of from 1500' to 2000 feet above the level of the sea; it burrows under ground, and is less swift than the common hare; nor have we ever heard of intermediate gradations, as each keeps perfectly separate from the other, in such districts as abound in both.

The 'Statistical Account of the Parish of Collington,' which follows, gives a detailed account of the modes of agriculture pursued by the inhabitants, preceded by observations on the propriety and impropriety of parochial assessments to support the poor.

'It appears that the poor in Scotland, amounting to fifty thousand persons, have, of public parochial charity, about 43,000*l.* allotted for their support; which does not afford to each pauper 20*s.* yearly; a sum,

it must be acknowledged, very inadequate to their necessities.' 'In those parishes in Scotland, which are fully assessed, each pauper is maintained at an expence from 4l. to 9l. yearly. If assessments were to become universal, and were the poor of Scotland to be supported at the expence of 5l. each, they would then stand the heritors ten times what they cost at present, as the sum required would amount at least to 250,000l.'

Such of our readers as have not been accustomed to study the manner in which the poor support existence, from the life, will probably be surprised at the following statement of the income of a Scotch labourer.

'When allowance is made for the days in which he is debarred from work, by the state of the weather or other accidents, his income cannot be reckoned to exceed 13l. a year. Yet upon this, he has often to support a wife, with two, three, or four children; and when sober and industrious, supports them in a decent manner. The wife, generally, by her carefulness and industry, adds something. Yet, whenever the income and expence of a labourer's family come to be compared, as they have often been, and committed to paper, the expence, to a degree of surprise, always turns out higher than the income. Yet they live without running into debt, and thrive, and the children are brought up in a creditable way. This is much to the praise of the poor labourers in Scotland; and no reason can be given for it, but that there subsists among them a degree of frugality and parsimony, which escapes the knowledge and observation of people in higher life.' 'A married ploughman, with all his perquisites, has generally to the amount of 1s. every working day, or about 16l. a year.'

The paper concludes with some antiquarian observations on the vestiges of a destructive battle, which are found in this neighbourhood. They consist in the traces of a large camp, a number of cairns, a rude pillar, heads of spears, and numerous remains of dead bodies; but the names of the heroes are lost, the conflicting nations can only be guessed at, and even the date of the battle has faded from the records of history. Our author is only enabled to infer from vague conjectures that

'it happened, most probably, in the period between the departure of the Romans, and the establishment of the Saxons, that is, between A.D. 426, and A.D. 547; an era, in which there is very little light afforded by our historians.'

The volume concludes with 'a Memorial concerning the Scarcity of Grain in Scotland. (1801.)' The remedy proposed by our author is, to devote a large portion of land to tillage, particularly to the cultivation of the potatoe and oats. Dr. W. may be intitled to thanks for pointing out the expedient; but unfortunately, in this case, to know the remedy, and to apply it, are very different things.

Art. XII. *A Treatise on the Resolution of the higher Equations in Algebra*
By W. Lea. 4to. pp. viii. 40. Price 5s. Johnson and Co. 1811.

MR. LEA is an author of whom the mathematical world knows but little at present, but who, as far as we can judge from the specimen before us, possesses the capacity of making himself known to excellent purpose. His principal design in this treatise, is to reduce to one, several of the apparently independent methods, which have been proposed at different times, by some of the most able mathematicians, to solve equations. The principle he has adopted for this purpose, though not entirely new, is extremely simple and satisfactory; and in its developement the author has evinced a considerable acquaintance with the works of other algebraists, as well as great ingenuity in deducing and comparing the chief rules of resolution.

The principle of operation consists merely in comparing different resolutions of general problems. Thus, having given the two equations $y^2 + py + q = 0$, and $y - x - m = 0$, the author finds x and y , and thence deduces the solution of a general quadratic. From the equations $y^3 + qy + r = 0$, and $x^2 - xy + m = 0$, he finds x and y , and thence deduces the solution of a general cubic. Then, from the equations $y^2 - a = 0$, and $x^2 - xy - by + c = 0$, he forms and resolves a general biquadratic. These operations being effected, he proceeds thus:—

‘ § 9. If now we examine the equations assumed in the three examples we have given, we shall find that the first in each example is comprised in the general one

$$y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \dots + u = 0.$$

The second equation in the first example is $y - x + m = 0$,

$$x^2 + m$$

..... in the second example is $y - \frac{x}{x^2 + c} = 0$,

$$x^2 + c$$

..... in the third $y - \frac{x}{x + b} = 0$:

$$x + b$$

all these equations are comprised then in the more general one $y - P = 0$, P representing any function whatever of x . But since only the first power of y enters in this equation, it is evident we may make it much more general by introducing the higher powers; let us then for our second equation assume

$$y^m + Py^{m-1} + Qy^{m-2} + Ry^{m-3} \dots + U = 0,$$

$P, Q, \&c.$ being any functions whatever of x ; and we will now proceed to shew, that it is easy from these equations to deduce the different methods of resolution, which have at different times been proposed.

‘ § 10. Assuming $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \dots + u =$

and $y^n + Py^{n-1} + Qy^{n-2} + Ry^{n-3} \dots + U = 0$, the coefficients P, Q, R , &c. being any functions whatever, of x : It is required to deduce any number of resolutions of general equations of the third and fourth degree, and of particular forms of the higher equations; also the different principles by which Cardan resolved a cubic equation, and Ferrari, Descartes, and Bezout, a biquadratic; Demoivre's resolution of a reciprocal equation; and the general theories proposed by Tschirnhaus, Waring, Euler, &c.

Let us suppose the different values of y in the second equation to be $y = \alpha, y = \beta, y = \gamma$, &c. substituting them successively, in our first we have

$$\alpha^n + p\alpha^{n-1} + q\alpha^{n-2} + r\alpha^{n-3} \dots + u = 0$$

$$\beta^n + p\beta^{n-1} + q\beta^{n-2} + r\beta^{n-3} \dots + u = 0$$

$$\gamma^n + p\gamma^{n-1} + q\gamma^{n-2} + r\gamma^{n-3} \dots + u = 0$$

$$\&c. \dots \dots \dots \&c..$$

Now each of these equations answers only to one value of y ; but if we multiply them continually, we form an equation, which evidently contains all its different values; and it is plain the result will be the same, whatever change we make in the order of the quantities α, β, γ , &c. this result can then only involve similar functions of these quantities, and may thus be rationally expressed by means of the coefficients P, Q, R , &c. of our second equation: and since P, Q, R , &c. represent functions of x , substituting in place of them their values, we obtain an equation in which x only is contained with known quantities.

§ 11. If now (as in Article I, and II,) we can by any means determine the roots of this equation, conversely y , that is the root of the general equation $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \dots + u = 0$, will thus be known.

Or supposing (as in art. 5, and 6,) we are able to resolve our two assumed equations, conversely x , the root of the equation formed in the manner described in the last article will also be known; and the succeeding problems will serve as examples of the almost infinite variety of solutions which may be thus obtained.

§ 12. Now, in order to obtain the different required principles of solution, it is only necessary to assume the two comparatively particular equations

$$y^n + py^{n-1} + qy^{n-2} \dots + ty^3 + vy + u = 0, \text{ and}$$

$$Ay^m + By^{m-1} + Cy^{m-2} \dots + Ey - U^1 = 0:$$

where U^1 only, the coefficient of the last term of the second equation is a function of x , and that the very particular function

$$U^1 = \frac{Gx^2 + Hx + K}{Lx^2 + Mx + N}.$$

§ 13. Let us first make $n = 3, p = 0, m = 1, A = 1$, and $U^1 = x^2 + K$,

also $K = -\frac{1}{3}q$, or what is the same thing, make at once U

$$= \frac{x^2 - \frac{1}{3}q}{x} = x - \frac{\frac{1}{3}q}{x}, \text{ our equations then become}$$

$$y^3 + qy + r = 0,$$

$$\text{and } y = x - \frac{\frac{1}{2}q}{x}$$

which are those assumed in Art. II.* and the resolution depends on dividing the root y of the proposed cubic into two such parts x , and $-\frac{\frac{1}{2}q}{x}$, that their product be $-\frac{1}{2}q$; which is the principle of Cardan, or rather of Tartalea, and is probably that by which Scipio Ferreus obtained his resolution.

§ 14. Next make $n = 2$, $m = 1$, and $A = 1$; then our two equations become

$$ty^2 + vy + u = 0, \text{ and } Gx^2 + Hx + K = 0$$

$$y = U^1 = \frac{Gx^2 + Hx + K}{Lx^2 + Mx + N} :$$

If we further make $t = 1$, $v = 0$, $G = 1$, $H = 0$, $L = 0$, and $M = 1$, our last become $y^2 + u = 0$, and $y = \frac{x^2 + K}{x + N}$, the two equations

assumed in Art. VI, and which were first assumed by Bezout, in the Paris Acts for 1764.*

§ 15. Now in the last article, if we substitute in the first equation for y its value in the second, we form the biquadratic $t(Gx^2 + Hx + K)^2 + v(Gx^2 + Hx + K) \times (Lx^2 + Mx + N) + u(Lx^2 + Mx + N)^2 = 0$; from which, by assigning particular values to five of the nine coefficients t, v, G, H , &c. we may obtain almost any number of different resolutions of a general biquadratic.

§ 16. Let us make $t = 1$, $v = 0$, $u = -1$, $G = 1$ and $L = 0$; then we have $(x^2 + Hx + K)^2 - (Mx + N)^2 = 0$, that is, let us consider a biquadratic as formed by the difference of the squares of $x^2 + Hx + K$, and $Mx + N$, which is the principle of Ferrari.

§ 17. Next make $t = 0$, $v = 1$, $u = 0$, $G = 1$, and $L = 1$, our equation in Art. XV, then becomes $(x^2 + Hx + K) \times (x^2 + Mx + N) = 0$, that is, let us consider a biquadratic as formed by the multiplication of two quadratics, which is the principle of Descartes.

§ 18. Now reverting to the two equations in Art. XII, let us make $m = 1$, $A = 1$, and $U^1 = \frac{x^2 + 1}{x}$, they then become $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \dots + u = 0$, and $y = \frac{x^2 + 1}{x}$, from which we at once deduce Demoivre's solution of a reciprocal equation.

§ 19. If next we make $m = n - 1$, and $U^1 = x$, they become $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} \dots + u = 0$, and $Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c. = x$, the equations of Tschirnhaus.

§ 20. Now the second assumed equation remaining the same as in the

* For this deduction I am indebted to Mr. Woodhouse.

last article, let us in the first make the coefficients of all the terms between the first and last $= 0$, we then have

$y^n + u = 0$, and $Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c. = x$, which when $u = -1$ are the equations of Bezout; and if in second we substitute the value of y deduced from the first, it becomes

$$A^n \sqrt{u^{n-1}} + B^n \sqrt{u^{n-2}} + C^n \sqrt{u^{n-3}} + \&c. = x,$$

the formula of Waring and Euler

Thus then we perceive that this boasted formula, and the way Bezout proposes to resolve equations, are as to principle an exact conversion of the method of Tschirnhaus; his consisting in assuming $x = Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c.$ to transform a general equation of the n^{th} degree into another of the same dimensions which shall want all its terms except the first and last; theirs in assuming $x = Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c.$ (for we have shewn Waring and Euler's formula to be the same as to principle as Bezout's equations) to transform an equation of the n^{th} degree, which wants all its terms except the first and last, into a general one.

§ 21. Lastly, let us make $m = 1$, $A = 1$, $U^1 = \frac{x + K}{x + N}$, and all the

coefficients of our first assumed equation between the first and last $= 0$, we then have

$$y^n + u = 0, \text{ and } y = \frac{x + K}{x + N},$$

which are the equations proposed by Bezout in 1762.

§ 22. Not only may these different methods, as we have shewn, be deduced from our assumed equations; but the resolutions obtained from them may also, as will be seen in the succeeding problems, be obtained from the method laid down in art. 10 and 11. pp. 5—9.

From this quotation, our readers will be able to form a tolerable conception of Mr. Lea's method. He pursues it through a variety of problems, of which we regret that we can only speak very concisely. Thus, in his second problem, assuming $ty^3 + vy + u = 0$, and $y - P = 0$, he deduces different solutions of a general biquadratic. He draws, for example, from the same principle, the separate methods of Ferrari, Descartes, Bezout, and Euler; as well as explains the necessary limitation in the method of Ferrari, first shewn, we believe, by Mr. Wood.

In his third problem, Mr. Lea assumes $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} + u = 0$, and $y - P = 0$, in order to deduce the solution of particular forms of the higher equations. Under this problem he treats five different examples, among which is the well known reciprocal equation of Demoivre. The fourth and fifth problems exhibit a variety of solutions of general cubics, and biquadratics, and particular forms of the higher equations. In the fifth problem too, Euler's new method for biquadratics (given in his Algebra) is shewn to coincide with that obtained from the general theory of Waring and Bezout.

Mr. Lea, in his sixth problem, assumes $y^n + u = 0$, and $y^2 - Py + 2 = 0$, in order to shew how the solution of particular forms of the higher equations may be deduced; and to form one, of which Waring's equations 3. 1, 3. 2, 3. 3, 5. 1, and 5. 2, p. 169 to 172 of his *Meditationes Algebraicæ*, may be only particular cases. This he effects, so as to give Waring's equations 5. 1, and 5. 2, under a more simple and convenient form. In his seventh problem, assuming $y^n + u = 0$, and $y^3 - Py^2 + 2y - R = 0$, it is required to shew how the solutions of particular forms of equations may be deduced; and to form one of which Waring's equations 4. 1, 4. 2, 6. 1, and 6. 2. p. 170 to 173, of his *Meditationes Algebraicæ*, may be only particular cases. Here again his processes are marked with his usual ingenuity, and his results with his usual success.

In the eighth and ninth problems, our author proceeds by still different assumptions, to deduce *general* solutions of cubics and biquadratics, and *particular* solutions of some of the higher equations; and his examples are, as usual, extremely well chosen.

In the course of his investigation, he points out the excellences of preceding authors in the same department, as well as in certain cases shews their defects. Thus, he remarks, very properly, that Simpson, at p. 151 of his *Algebra*, and Maclaurin, at p. 229, should have noticed the case, in which the rules given by them, at those places, fails; namely, the case, in which the four roots of an equation of the form $x^4 + ex^3 + \frac{3}{4}e^2x^2 + \frac{1}{16}e^3x + \frac{1}{256}e^4 = 0$, whose four roots are equal to each other, and to $-\frac{1}{4}e$. He shews also, and it is a matter of no small importance to know, that *the method of surd divisors is, with respect to biquadratics, completely useless.*

Our mathematical readers may judge from this analysis, that we think very favourably of Mr. Lea's treatise. In truth, we have been dissatisfied with nothing respecting it, but its magnitude. An author of so much talent ought not to confine himself to such narrow limits, nor to leave untouched many other subjects in this department of analysis, which, we are persuaded, lie quite within the compass of his powers. We hope soon to meet him again in the fairy land of these speculations; and in the mean while beg to recommend his treatise to those, who wish for a clue to lead them through some of the mazes and intricacies in which younger travellers in these regions are now and then apt to lose their way.

Art. XII. *Secret History of the Court of King James the First*: containing, 1. Osborne's Traditional Memoirs; 2. Sir Anthony Weldon's Court and Character of King James; 3. *Aulicus Coquinariæ*; 4. Sir Edward Peyton's Divine Catastrophe of the House of Stuarts. With Notes and introductory Remarks. In two vols. 8vo. Price 24s. Edinburgh. Ballantyne and Co. 1811.

REPUBLICATIONS of this kind certainly deserve encouragement. They rescue from oblivion, and introduce to a more extended range of perusal and comment, works, which, though they are to be read with caution, as probably including much loose report and inaccurate anecdote, and, no doubt, strongly tinged with the peculiar feelings and partialities of their writers, are yet valuable as the production of actual observers, and as affording important illustrations of popular sentiment. In this light the volumes before us, which are by no means uninteresting, are to be considered. They contain a good deal of amusing scandal, and many curious facts concerning the courts of James I., his predecessor and successor, 'for which the reader might in vain ransack either the work of the professed historian, or the memoirs of individuals.'

The first of these articles, written by Osborne, master of the horse to the Earl of Pembroke, is abundantly quaint and metaphorical, but appears to be drawn up with ability. It is rather an *éloge* of Elizabeth, and a general view of the character of her reign, than, as its title imports, *Memoirs*. It does not contain much anecdote, nor a great deal of novelty, but it gives, on the whole, a spirited and able sketch of the private and political conduct of that 'magnanimous princess.' The second, by the same author, is very much of a similar description. Osborne seems, in general, to have been well informed; and, allowing for some anti-puritan bigotry, to entertain just views of the events and characters which he memorializes. He is warm in eulogy of Raleigh, and indignant at his infamous murder. He seems to have accurately estimated the merits and defects of Cecil; he paints in strong colours the bullying cowardice of Pembroke; speaks with cautious praise of the high qualities of Prince Henry; and introduces many curious circumstances and shrewd observations in connection with other personages who figured at the court of James. Here and there, too, we meet with amusing notices of the state of manners among the higher ranks. From the following passage, it would appear that the fashion of *lounging* about town, is by no means of modern date—although it has undergone a few modifications in time and place.

'It was the fashion of those times, and did so continue till these (wherein not only the mother, but her daughters are ruined) for the prin-

principal gentry, lords, courtiers, and men of all professions, not merely mechanick, to meet in Pauls church by eleven, and walk in the middle ile till twelve, and after dinner from three to six; during which time, some discoursed of businesse, others of newes. Now, in regard of the universall commerce, there happened little that did not first or last arrive here: And I being young, and wanting a more advantageous imployment, did, during my aboad in London, which was three-fourth parts of the yeare, associate my selfe at those houres with the choycest company I could pick out, amongst such as I found most inquisitive after affaires of state; who being then my selfe in a daily attendance upon a hope (though a rotten one) of a future preferment, I appeared the more considerable, being as ready to satisfy, according to my weak abilities, their curiosity, as they were mine: who, out of a candid nature, were not ordinarily found to name an author, easily lost in such a concourse, where his own report was not seldom within few minutes returned to him for newes by another. And these newesmongers, as they called them, did not only take the boldnesse to weigh the publick, but most intrinsick actions of the state, which some courtier or other did betray to this society; amongst whom divers being very rich, had great summes owing them by such as stood next the throne, who, by this meanes, were rendered in a manner their pensioners, so as I have found since little reason to question the truth of what I heard then, but much to confirme me in it: wherefore the bolder to insert a report then current, which was, the king thought Northumberland too intimate with his sonne Henry, who, in vindication of this earles persecution, cast a malignant aspect upon the houses of Suffolke and Salisbury, though no waies avertible but by his death. But since a likely lye may with more manners and lesse reproach be imposed upon beliefe, then an improbable truth without wnesse, I shall for this time wade no farther in the present discourse,' &c. &c. Vol. I. pp. 209—213.

Several perversions are discernible in the following passage; but it is worth notice, notwithstanding.

'Now to take off the subjects eyes from observing the indulgency used by James in behalfe of the papists, whom, though he had no cause to love, he found reason enough to feare, a quarrell was revived, (now almost asleep, because it had long escaped persecution, the bellows of schisme,) with a people stiled *puritans*, who meeting no neerer a definition then the name, all the conscientious men in the nation shared the contempt: Since under that generall terme were comprehended not only those brain-sick fooles, as did oppose the discipline and ceremonies of the church, and made religion an umbrella to impiety, but such as out of meere honesty refrained the vices of the times were branded by this title; weaved of such a fashion, as it became a covering to the wicked, and no better then a fooles-coat to men truly conscientious. Neither was any charged with it, though in the best relation thought competent for preferment in church or common-weale: which made the bad glory in their impiety, and such as had not an extraordinary measure of grace ashamed of any outward profession of sanctity. Court sermons were fraught with bitter invectives against these people, whom they seated in a classe farre neerer the confines of hell then papists; yet the wisest durst not define them. The king called them protestants scared out of their wits, others

lovers of God, and haters of their neighbours; foolish and insignificant expressions: for, had they held them to the names of hypocrits, knowne and abominated by all, they would have been buried in contempt, and not risen, as since they have done, to the perpetuall detriment of church and state. But the bredth and newnesse of the name, together with the colour it hath, did not only delight and cover all that cheated under a pretence of sanctity, but stifled the seeds of goodnesse; so as probity was obstructed by deceit in the generall commerce, and religion, the guard of propriety, rendered uselesse, if not destructive to human society.

‘Thus hath the divell quenched (for what was but a rivulet then is now swelled to a land-floud) that zeale with hypocrisy, and its concomitants shame and reproach, which in my fathers daies resisted the flames of the hottest persecution: For, to avoyd an imputation of puritanisme, (a greater rub in the way to preferment then vice,) our divines, for the generality, did sacrifice more time to Bacchus then Minerva; and being excellent company, drew the most ingenious laity into a like excesse: And for their ordinary studies they were schoole points and passionate expressions; as more conversant with the fryars then the fathers, scorning in their ordinary discourse at Luther and Calvin, but especially at the last, so as I heard a bishop thank God he never (though a good poet himselfe) had never read a line in him or Chaucer. The same used this simile in a sermon at court, that our religion, like the kings armes, stood between two beasts, the puritan and papist, which perhaps admitted of a better construction then he meant. The last being, like the lion, easily knowne; but the first, sutable to a unicorne, never seen but in painting. Nor was this schisme any waies dangerous, till King James, (more it may be thought out of ostentation, to shew such parts as are nothing necessary, then reason of state, only requisite in a prince,) made it considerable, by putting it in competition with the doctrine generally profest, in a colloquie held before his royall person at Hampton Court: where he sinned so highly against the experience to be deduced from the French and Scots, who, by offering the unquestioned, or at least legall profession to arbitration, have brought their religious habit into such a motly, as ’tis scarce discernable which side is the right, or with the most safety may be owned by the magistrate. Since till that dishonourable dispute, who should command, the diocesan or the priest, none did boggle at the surplice, crosse, ring; and so by consequence the Common Prayer Book, but out of pure conscience, and therefore unlikely to hurt any beside themselves; till the number increasing to such a proportion, made a visible profit appeare to so many as, wanting better imployment, could but conforme their mode, words, and looks to these precisions; though discrepant in heart from any thing the first owners of the title of *puritan* did commonly practise in their conversation towards God and man: This generation being ordinarily found, especially after any long admittance, so well acquainted with the secrets of God, as to distinguish between the reprobate and elect. Which whimsy grew upon the kings disputation, (whom you must presume they overcame in noyse, and all things else but logique and power,) so universall, as it became a good benefactour to all uncapable through ignorance of any other preferment, and a sanctuary to such wicked persons as had the art to dissemble a repentance. Nor did the notorious debauchery of the episcopall clergy adde a little to the rent, much augmented by the Scottish propensity

to presbytery, though the chiefest promoters of it in their doctrine and example were the lecturers, vicars, and parsons of inconsiderable worth and livings, being the readier to oppose authority, as having little to loose; becoming by this meanes the darlings of the rabble. Nor did the suddaine translations of bishops from lesse to greater sees give time to visit sufficiently their respective charges; being more intent upon the receipt of such taxes, as a long abused custome had estated them in, then upon reformation. I have been the more punctuall, because from the pulpit came all our future miseries, God not being served there as he ought. The court-sermons informing his majesty, he might as Christs vice-gerent command all, and that the people, if they denied him supplement, or inquired after the disposer of it, were presumptuous peepers into the sacred arke of the state; not to be done but under the severest curse, though it appeared likely to fall through the falshood or folly of those at the helme: But, on the contrary, the other qualified preachers did fulminate against non-residency, profanation of the Lords day, connivance at popery, persecution of Gods people, only inclusive in their congregations, and that those that supplied the wants of such like saints as themselves, who maintained their families, and kept them in good plight out of the fasts they did weekly assigne, at first in private, and after before the face of the sunne, and all this without or against the leave of the magistrate. But if this should be prosecuted to its farthest extent, it would moderate, if not expunge, all the villiny legible in story.' Vol. I. pp. 187—194.

We shall add one more extract, as a specimen of Mr. Osborne's talent for the satirical.

'Now by this time the nation grew feeble, and over-opprest with impositions, monopolies, aydes, privy-seales, concealments, pretermitted customes, &c. besides all forfeitures upon penall statutes, with a multitude of tricks, more to cheat the English subject, (the most, if not all, unheard of in Queene Elizabeth's dayes,) which were spent upon the Scots: By whom nothing was unasked, and to whom nothing was denied; who, for want of honester trafique, did extract gold out of the faults of the English, whose pardons they beg'd, and sold at intolerable rates, murder it selfe not being exempted: Nay, I dare boldly say, one man might with more safety have killed another, than a raskall-deare; but if a stagge had been knowne to have miscarried, and the authour fled, a proclamation, with a description of the party, had been presently penned by the attourney-generall, and the penalty of his majesties high displeasure (by which was understood the Star-chamber) threatned against all that did abet, comfort, or relieve him. Thus satyricall, or, if you please, tragicall, was this sylvan prince against dear-killers, and indulgent to man-slayers. But least this expression should be thought too poeticall for an historian, I shall leave him dres'd to posterity in the colours I saw him in the next progresse after his inauguration, which was as greene as the grasse he trod on, with a fether in his cap, and a horne instead of a sword by his side; how sutable to his age, calling, or person, I leave to others to judge from his pictures, he owning a countenance not in the least regard semblable to any my eyes ever met with, besides an host dwelling in Anthill, formerly a sheppherd, and so metaphorically of the same profession: He that evening parted with his queene, and to shew himselfe more uxorious before the people at

his first coming than in private he was, he did at her coach side take his leave, by kissing her sufficiently to the middle of the shoulders, for so low she went bare all the days I had the fortune to know her; having a skinne far more amiable than the features it covered, though not the disposition, in which report rendered her very debonaire.' Vol. I. pp. 191—196.

Of James himself, the memorialist uniformly speaks in terms of the utmost contempt, and attributes, in a great measure, to his follies and weaknesses the disasters of his unfortunate son.

The next article is the work of Sir Anthony Welldon, and contains 'the Court and Character of King James,' 'the Court of King Charles,' 'Observations instead of a Character upon the King from his Childhood,' and 'Certain Observations before Queen Elizabeth's death.' These tracts are of considerable value, as secret and contemporary memoirs. In his strictures upon the characters and events which come under his cognizance, Sir Anthony is, no doubt, frequently led aside by partialities and antipathies; but he is a writer of considerable acuteness, and even from his erroneous statements we may obtain something in the way of illustration, if not of knowledge. The following character of the celebrated Wentworth, Earl of Strafford, is written with ability, and, on the whole, with fairness.

'This Strafford, without doubt, was the ablest minister that this kingdom had since Salisburies time; and, to speak uprightly, there was not any but himselfe worthy of that name amongst all the kings councell; yet I am confident, by the weaknesse of that boord, his abilities in state affaires were judged more than they were; and besides, that very word of statesman was now grown a stranger to our nation. Nor was he, as Salisbury, or our ancient heroes, a generall statesman, nor was it possible he should be, he not having that breeding himselfe; nor kept he any upon his charge in forraigne parts for intelligence; nor had he such a tutour as the other had of his father, who was the most absolute statesman in the world, whose very papers (which were left to this Salisbury, and served as so many rich presidents and instructors to him) were able, if wanting in abilities of his own, to make him an able statesman. But I held Strafford's abilities to be more on this side then beyond the seas; yet might he challenge the title of a good patriot: And so indeed he was, before he turned courtier; after that he converted his studies and endeavours to make the king an absolute arbitrary monarch, by screwing up the regall prerogative to so high a strain as hath made it crack, and by raising his revenues so high that he made them fall; in which also his owne interest was concerned, for he did neither serve God nor the king for naught. Nor would Straffords abilities have been so transparent had any such concurrents as Buckhurst, Walsingham, or Hatton been now living, or such an one as the Earl of Essex, who was Salisburies antagonist. But this man had onely the archbishop (whose proper element too was but the

church) and they drew both in one line. And here I shall give you one note of Strafford's failings in his master-piece, that he was no such absolute wise man (that could not find the just medium of the people's temper) but by striving to make the king all, and on a sudden, he made the king lesse and himselfe lesse then nothing. And had he beene wise, he could not but find the kings spirit was not to undergoe, nor to goe through with great actions, but would faile under them and crush the owners: which he to his lamentable experience hath found and felt too true. Besides, I much doubt Straffords owne spirit, that, seeing his wisdom was too short to protect him, his spirit was so low to faile him, that hee did not, like Sampson, pull down the house upon others heads, but fall like a tame foole, himself alone, caught in a gin, and lay still without any fluttering: when, surely, some others of the cabinet councill were as deep as himselfe in any designe.' Vol. II. pp. 56—53.

Aulicus Coquinariae is an answer to the preceding, and is said to have been compiled from Bishop Goodman's materials, by William Sanderson, author of the Histories of James I. and Charles I. It seems to us inferior to its rival, both in acuteness and spirit; but it certainly corrects several mis-statements; gives a more favourable turn to many circumstances which in Welldon's invective appear somewhat more than suspicious; and contains some curious details on points connected with the secret history of the times.

Sir Edward Peyton's 'Rise, Reigne, and Ruine of the kingly Family of the Stuarts,' is the work of a desperate and fanatical partizan: but we agree with the writer, that it contains many minute particulars worthy of preservation, 'respecting the politics and incidents in the court of the two first princes of the house of Stuart.' The volumes close with part of a pamphlet, said to be extremely rare, intituled 'the Court and Kitchin of Elizabeth, commonly called Joan Cromwel;' the wit of which principally consists in sneers at the frugality of the Protector's wife.

On the whole, this is by no means a bad collection of *Memoires a servir*; the articles are not only amusing reading, but bring forward a number of facts, which, if not altogether new, are, at least, exhibited in an unaccustomed point of view.

Art. XIV. *Biographie Moderne*. Lives of remarkable Characters, who have distinguished themselves from the Commencement of the French Revolution to the present time. From the French. 8vo. 3 vols. pp. 1125. price 1*l.* 11*s.* 6*d.* Longman and Co. 1811.

HOWEVER limited and precarious, in the opinion of many of our readers, may be the Liberty of the Press, in this country, we are yet, no doubt, at a considerable distance from the period when the circulation of any book, and every

book, that may presume to tell a little offensive truth about recent and contemporary public characters, that have possessed, or for the time being possess, the powers of government, shall become a thing of such extreme difficulty and hazard, as it is now in France and most other parts of the continent. Our situation in this respect is, perhaps, not entirely what a high-spirited and free people might wish; but still we do, by means of the press, obtain in one way or another many pieces of such information concerning our occupiers of power, as the people of France have no chance of gaining with respect to *their* high political class. So much at least of the truth is suffered to be told, as ought to keep actively alive that necessary suspicion, that incredulity of official virtue, which no nation can dismiss without surrendering itself to imposition, extortion, and despotism. But in France, the great authorities now existing, and even those that have had their day, seem to be a subject as sacred and interdicted as the economy of the Grand Turk's Seraglio. A book, that in ever so cool and chronicle-like a style undertakes to state plainly why a certain number of persons claim to be more noted for some time to come than the ordinary currency of names, is seized upon at the printing-office, or intercepted on its way to the publisher's; and if by some accident or legerdemain two or three copies escape, and make their way to the extremities of the empire, and this country, it is through such a series of lucky incidents and hair-breadth turns, as to furnish a little romantic history,—as curious as that of Sir Sidney Smith's escape from durance in France, or that of an enslaved captive, who baffles the precautions, the fetters, and the sentinels of the Dey of Algiers. The original of the present work, it seems, has need of all a thief's dexterity. The account prefixed to this translation is extracted from an article *'understood'* to have been contributed to one of our most popular critical journals by Mr. Walsh, the author of the American's "Letter on the Genius and Disposition of the French Government."

* This work, under the title of Modern Biography, purports to be a history of all those who, by their rank, their talents, their virtues, or their crimes, have contributed to illustrate or to disgrace the end of the last and the commencement of the present century.—The following are the circumstances, which, as we are informed, attended the publication of the work in Paris. In the year 1800, a dictionary similar in form to the present, but characterized by far greater asperity and boldness, was published in the French capital, and immediately suppressed by the police. The authors seem to have had it in view to expose the inconsistency of those who had enlisted themselves in the consular government, after having signalized themselves by their zeal for a democratical equality.

The book, though written in a republican spirit, was particularly levelled at the members of the Convention, and contained much pointed declamation against the agents and emissaries of the parties which alternately usurped so sanguinary a dominion over their wretched country. In 1806 the undertaking was revived in a shape which it was supposed would prove less obnoxious to the public authorities. The *vitriolic acid*, to use an expression of the author, was wholly extracted; and particular care was taken to exclude from the biography of the imperial family, and of the chief favourites of the monarch, whatever might be offensive. The better to secure themselves from suspicion, they professed not to pass judgment, but merely to furnish materials for decision, and to embrace, at the same time, the names of all their foreign contemporaries of political note. These sacrifices however were not sufficient to propitiate the favour, or lull the vigilance, of the police. The authors were punished, and the circulation of the book immediately prohibited. The copy now before us was secreted and given to the individual from whom it has passed into our hands.' pp. iv. v.

Additional importance and power of stimulus, are endeavoured to be given by the hint of unexplained difficulties about the copy caught on this side of the water, as we suppose.

'A copy was, after considerable difficulty, obtained, but the loan of it, though granted in the kindest manner, was, for *important reasons*, limited to a period barely sufficient to allow of its being translated, and the work was pursued with that ardour which the *emergency of the case*, and, above all the awakened curiosity of the public, demanded.' p. v.

The reader may be inclined to fancy that this very grave and large-meaning sort of language, about the very short time it was permitted to retain a printed French book—which most certainly contained no specific for paying off the national debt, or turning bank paper into gold, or even for concealing or protecting the peculation of public functionaries—seems rather to overdo the importance of the concern.

The present work is a translation of part only of the original; the foreign portion of the biography, which is pronounced to be 'miserably scanty and erroneous,' being omitted.

'Those memoirs alone have been chosen which relate to the greatest events in question, and which claim attention and credit for the authentic sources in which they originate. These sources are, principally, the journals of the legislative bodies, the files of the *Moniteur*, and the several memoirs published at different times by persons in every way competent to the task of recording the events of the Revolution. A narrative of facts is thus furnished, the authenticity of which cannot be doubted.'

'The *Biographie Moderne* exhibits two great features of impartiality and correctness; it abounds with facts, and is sparingly furnished with comments. The style of the original is not elegant; but it is clear and concise, entirely divested of studied ornament, and free from those tricks

of eloquence which always mar the effect of a plain tale. The narratives are copiously interspersed with anecdotes at once extraordinary and characteristic; and the portraits occasionally introduced of the principal actors in the Revolution, are sketched with a rapid but skilful hand. If there be any instances of deviation from the strict line of impartiality which the authors seem to have had in view, they are to be found in those articles which relate to the present reigning family in France, and to their particular favourites.' p. vi.

If the literary character of the original has been faithfully conveyed into the translation, most of these observations are correct. There is very little comment; the memoirs are bare details of fact. There is little attempt at elegance of diction; there is a welcome absence, for the most part, of that vile factitious rhetoric which is so intolerably disgusting in much of the French writing; and there is truly very little favouritism: for, excepting the 'Annals of Newgate,' and two or three similar repositories of human renown, there never was a biographical work so miscellaneous, and comprizing such a multitude of persons, in which the writers have seemed so uniformly willing for their subjects to be detested or despised.

With regard to the authority of the historical details, as a large proportion of the facts are of such a public nature as must have been put on record in the contemporary journals, there is no reason to doubt, that whoever possesses the *Moniteur* of those times would be able to verify as much, perhaps, as one half of the particulars stated in this work. By facts of a public nature, we mean propositions, debates, and decrees, in the several national assemblies of the revolution, and in the formidable voluntary societies that so often overawed those assemblies—the acts of official men and administrative bodies—and the notorious proceedings of the armies. From the rule of brevity adopted as essential in the plan, and so rigidly adhered to in the execution, of the work, a very large proportion of these facts are in the narration so divested of all illustrative matter, and given so much in the form of mere annals, as to make a very uninteresting kind of reading, while they are acknowledged to be of value in the way of historical document.

With respect to the portion of these records that more directly displays personal history and character, it is extremely obvious that the collective memoirs of many hundreds of individuals, who were brought into action from all parts of France—many of whom were very obscure, except during a few revolutionary months—some of whom were alternately, or indeed at the very same moment, extolled in terms almost of adoration, and assailed with hootings and imprecations—some of whom were possibly the subjects of base but unconvicted

calumnies—some of whom were implicated in schemes and intrigues never yet satisfactorily developed—and all of whom acted under irregular, violent, and almost preternatural influences;—it is obvious, that such a multifarious assemblage of such personal histories, written by we know not whom, written, we may fairly deem, without personal acquaintance with more than one in ten of the individuals, and published after a great proportion of them were no longer living to contradict erroneous statements, had the work been suffered to circulate,—cannot be accepted as a record on which we can confidently rely, or on the authority of which a future historian can make any one assertion not otherwise to be verified. In attempting to make use of the prodigious contradictory mass of memoirs, laudatory, apologetical, opprobrious and vindictive, that came out in Paris during both the tumultuous and the declining season of the revolution; we may very well know, from the samples that came to this country, that the writers of this work must have found infinite embarrassment, if they were really anxious to give a just view of facts and characters. And at the same time we are left ignorant *what* use they have made of those memoirs, and which of them they have most relied upon; for there is rarely a formal reference to any of them. One of the first we noticed was to those of Madame Roland, in the article Grangeneuve, expressed in the way of accepting her account. Her work happening to be at hand, we turned to the part where the circumstance adverted to by the ‘*Biographie*’ is related; and it may be just worth while to shew how accurately the present work conforms its representation to that which it refers to, as if it were concordant or identical.

‘Grangeneuve was one of those who, in concert with the ci-devant capuchin, Chabot, agreed, in July, to cause themselves to be mangled by men whom they had in pay, in order to exasperate the people against the Court: but at the time of execution he was afraid of being mangled too well, and gave it up.’—*Biog. Mod.* v. 2. p. 112.

‘In the course of July, 1792, the conduct and disposition of the court indicating hostile designs, every one talked of the means of preventing or frustrating their execution. On this subject Chabot said with that ardour which proceeds from an excited imagination, and not from strength of mind, that it was to be wished the Court might attempt the lives of some of the patriotic members, as it would infallibly cause an insurrection of the people, the only means to produce a salutary crisis. He grew warm on this head, on which he made a copious comment. Grangeneuve, who had listened without saying a word, in the little society when the discourse took place, seized the first opportunity of speaking with Chabot in private. “I have been struck, said he, with your reasons; they are excellent; but the Court is too cunning ever to afford us such an expedient. We must

make it for ourselves. Find you but men to strike the blow, and I will devote myself as the victim."—"What! you will?" "Certainly; what is there so wonderful as that? My life is of no great utility; my person of no great account. I shall be most happy to make it a sacrifice for my country."—"Ah, my friend, you shall not be alone," exclaimed Chabot, with a look of enthusiasm: "I am determined to share the glory with you."—"As you please; *one* is enough; *two* may be better. But there will be no *glory* from the deed, for no one must ever know it. Let us then devise the means of execution."—Chabot undertook to provide them, and a few days after informed Grangeneuve that he had found fit instruments, and that every thing was prepared.—"Well! let us fix the time. We will go to the Committee to-morrow evening: I will leave at half after ten: we must go through some unfrequented street, in which you will take care to have your people posted. But, let them mind what they are about. It is their business to shoot us properly, and not make us cripples for life."—The hour was fixed, and every thing agreed upon. Grangeneuve went to make his will, and arrange some domestic concerns, without any bustle, and was punctual to the appointment. Chabot did not make his appearance: the hour elapsed, and he did not come; whence Grangeneuve concluded he had given up his design of participation; but supposing that the project held good as to himself, he set off, took the road agreed on, walked with measured steps, met nobody on his way, walked back again, for fear of any mistake, and was obliged to return home safe and sound, much displeased at having made all his preparation in vain. Chabot saved himself from reproach by some paltry excuse.—Madame Roland's Appeal to impartial Posterity. Part first.

Besides this direct opposition in the statement of a particular and very remarkable fact—the predominant moral quality of the man in question appears strangely different, as described by the present work, and by Madame Roland; and though we are by no means bound, and indeed recollect very good reasons why we ought not, to attribute quite so much judgement and brilliance to the delineations of that extraordinary woman, we think that at the least we are not required to reject them as indiscriminating or fallacious, in pure deference to an anonymous partnership of Parisian book-makers. We have occupied much more paper with this one instance than any importance in the matter itself claimed; but it seemed worth while to notice such a symptom of carelessness and assurance, in the mode of treating memoirs from which some of the information in the work professes to be drawn.

It is so seldom, however, there is any kind of reference to any authority at all, that a sceptical or captious reader will hold himself quite at liberty to attribute, if he pleases, a large portion of what forms the colouring of characters in this work to malice and fiction,—unless his estimate of human nature in general is such, as to constrain him to admit every bad deposition against individuals, as probable *because* it is bad.

Nevertheless, there is evidence on the face of the work, if it were only in the constant attention paid to dates, which are produced in great and laudable multiplicity, that these memoirs have in general been prepared with great labour and research; and it should seem perhaps due in fairness to the writers to conclude, that, while they were exerting so much diligence to be accurate in relating facts which had been of a nature to be put on record as public transactions, they could not be altogether indifferent about the truth of more private circumstances, and unchronicled anecdotes, illustrative of individual characters. Still these unknown biographers were not *systematically* attentive to accuracy, if it be true, as asserted in the introduction to this English edition, that the omitted memoirs of foreigners are 'miserably scanty and erroneous.' It may be presumed that the person who asserts this, whether it be Mr. Walsh or the translator, owes his ability to judge to his having had large means of knowledge concerning the history and character of the persons not belonging to France; and had he possessed equal means of being acquainted with the many Frenchmen whose actions and qualities are here exhibited, it is possible enough that a great deal of erroneous representation might have been also detected in this part of the work, on the accuracy of which a foreigner can, of course, be but little qualified to decide.

A few observations of this kind seemed proper, by way of caution against the simplicity of taking this collection of memoirs as any thing like established historical authority. All it can claim to be accepted for, is a respectable book of dates of revolutionary public acts, and legislative proceedings,—a brief enumeration of the recorded unquestioned facts in the lives of the noted men who figured in the revolution, or have figured since,—and a small proportion, selected, we cannot know according to what rule, of the vast quantity of mixed truth and detraction circulated concerning these men, in Paris, during and since the revolution. When it is added, that the performance maintains, for a French book, a most uncommonly plain sober historical style, it should be recollected that this is not of the same value in the present instance, as if it had resulted from the temperament of the writers; that it is the moderation of policy and fear; that it is an artificial coolness which must sometimes repress truth, as well as at others beware of exaggeration.

After all this is taken into the account, it is still but justice to say, that the work has, throughout, very much the appearance of an honest, consistent, well-informed endeavour to display, in the real light of truth, the strangest assemblage of mortals that ever was or could have been found contemporary

since the beginning of the world. And we may perhaps justly attribute to a severity of feeling, resulting from the long and indignant contemplation of a world of crimes, that willingness to let all characters come forth in their darkest colours, which appears in almost every part of the work,—except where it introduces the past and present possessors of French royalty, who are treated with marked favour, Lewis from kindness, and Napoleon from fear.

The book is to be considered not as a series of biographical memoirs, but simply as a dictionary; many of the names not occupying more than a page—not more than twelve or eighteen being afforded to even such persons as Mirabeau and Robespierre—and the great Emperor himself not being complimented with more than about twenty. It will therefore prove a much less attractive book for continuous reading, than a valuable one for occasional reference. A few of the longer articles doubtless approach to somewhat like regular memoirs, and several of them are extremely interesting. And the whole book taken together, comprizes, by its very nature, more to excite and to confound reflection than any other modern record of human beings. It is more comprehensive, we apprehend, in point of numbers, than any other collection of revolutionary biography.

We had intended to transcribe two or three of the most remarkable characters; but it will perhaps suffice to extract part of one only—that of Fouquier Tinville, the public accuser, in the time of Robespierre.

‘ The tribunal of Paris condemned him to death on the 6th of May, 1795, for having caused the destruction of an innumerable multitude of French persons of every age and sex, under pretence of conspiracies; for having caused between sixty and eighty individuals to be tried in four hours; for having caused carts, which were ready before hand, to be loaded with victims whose very names were not mentioned, and against whom no depositions were made; and for having made up a jury of his own adherents. M. de Gamache was brought into court, but the officer declared he was not the person accused. “Never mind,” said Fouquier, “bring him nevertheless.” A moment after the real Gamache appeared, and both were at once condemned and guillotined. An agent of government one day expressing some apprehensions to Fouquier, he replied, “Patriot or not, if Robespierre chose it you would come yourself, and I should make you go up my little steps; when Robespierre has pointed out any one to me, there is no help for it.” Sixty or eighty unhappy wretches, who had never seen nor known each other, were often confounded in the same accusation, and when Fouquier wished to dispatch them in the mass, he merely said to the jurymen, “I think, citizens, that you are convinced of the guilt of the accused.” When this remark was made, the jurymen declared their consciences sufficiently enlightened, and condemned all the accused in the gross, without hearing one of them. He was accustomed

to frequent a coffee-house in the palace of Justice, where the judges and jury-men of his tribunal met. There they reckoned the number of heads which had fallen in the course of the decade. "What do you think I have gained to day for the republic?" Some of the guests to pay court to him, would answer, "So many millions;" and he immediately added, "In the next decade I shall undress three or four hundred," meaning guillotine. A considerable number of victims were one day met in their way to [from] the tribunal by Fouquier, who had not been present at their trial; he asked the jury-men on what crime they had been pronouncing sentence. "They did not know," they said, "but he might run after the condemned persons, and enquire;" upon which they all began to laugh, saying, "It is so much got at least." Even the fate of Robespierre could not slacken his sanguinary zeal. On the 27th of July, 1794, he condemned forty-two persons, whom he caused to be executed; and some one having represented to him that the seizure of Robespierre ought to cause some change, he answered, "Never mind; justice must take its course."

When led to execution, he answered the populace, who greeted him with hisses, by the most sinister predictions, and was executed last. Thus speaks Mercier of him: "Fouquier Tinville, formerly an attorney at the Chatelet, excessively artful, quick in attributing guilt, and skilled in controverting facts, shewed immovable presence of mind on his trial. While standing before the tribunal, from which he had condemned so many victims, he kept constantly writing; but, like Argus, all eyes and ears, he lost not, while he wrote, one single word uttered by the president, by an accused person, by a judge, by a witness, or by a public accuser. He affected to sleep during the public accuser's recapitulation, as if to feign tranquillity, while he had hell in his heart. No eye but must involuntarily fall before his stedfast gaze; when he prepared to speak he frowned, and his brow was furrowed; his voice was loud, rough, and menacing: he carried audacity to the utmost in his denial, and shewed equal address in altering facts and rendering them independent of each other, and especially in judiciously placing his *alibis*. With a firm voice he denied his signature, and trembled not before the accusing witness. When led to execution, his forehead, hard as marble, defied all the eyes of the multitude; he was even seen to smile and utter threatening words. At the foot of the scaffold he seemed for the first time to feel remorse, and trembled as he ascended it." V. II. p. 79.

It is unnecessary to say that a considerable number of characters, not less atrocious than this, are presented to view in this comprehensive receptacle,—horrid and portentous forms, as if the most grim and hideous images of Moloch, and the Scandinavian and Mexican gods that ever were smeared with human blood, could be recovered and placed in order within one gloomy edifice. And though they are contrasted by some characters of great excellence of a certain kind, it is most melancholy to think, how very few of the persons who have obtained a record in this work, had probably the smallest acquaint-

since the beginning of the world. And we may perhaps justly attribute to a severity of feeling, resulting from the long and indignant contemplation of a world of crimes, that willingness to let all characters come forth in their darkest colours, which appears in almost every part of the work,—except where it introduces the past and present possessors of French royalty, who are treated with marked favour, Lewis from kindness, and Napoleon from fear.

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We had intended to transcribe two or three of the most remarkable characters; but it will perhaps suffice to extract part of one only—that of Fouquier Tinville, the public accuser, in the time of Robespierre.

‘The tribunal of Paris condemned him to death on the 6th of May, 1795, for having caused the destruction of an innumerable multitude of French persons of every age and sex, under pretence of conspiracies; for having caused between sixty and eighty individuals to be tried in four hours; for having caused carts, which were ready before hand, to be loaded with victims whose very names were not mentioned, and against whom no depositions were made; and for having made up a jury of his own adherents. M. de Gamache was brought into court, but the officer declared he was not the person accused. “Never mind,” said Fouquier, “bring him nevertheless.” A moment after the real Gamache appeared, and both were at once condemned and guillotined. An agent of government one day expressing some apprehensions to Fouquier, he replied, “Patriot or not, if Robespierre chose it you would come yourself, and I should make you go up my little steps; when Robespierre has pointed out any one to me, there is no help for it.” Sixty or eighty unhappy wretches, who had never seen nor known each other, were often confounded in the same accusation, and when Fouquier wished to dispatch them in the mass, he merely said to the jurymen, “I think, citizens, that you are convinced of the guilt of the accused.” When this remark was made, the jurymen declared their consciences sufficiently enlightened, and condemned all the accused in the gross, without hearing one of them. He was accustomed

to frequent a coffee-house in the palace of Justice, where the judges and jurymen of his tribunal met. There they reckoned the number of heads which had fallen in the course of the decade. “What do you think I have gained to day for the republic?” Some of the guests to pay court to him, would answer, “So many millions;” and he immediately added, “In the next decade I shall undress three or four hundred,” meaning guillotine. A considerable number of victims were one day met in their way to [from] the tribunal by Fouquier, who had not been present at their trial; he asked the jurymen on what crime they had been pronouncing sentence. “They did not know,” they said, “but he might run after the condemned persons, and enquire;” upon which they all began to laugh, saying, “It is so much got at least.” Even the fate of Robespierre could not slacken his sanguinary zeal. On the 27th of July, 1794, he condemned forty-two persons, whom he caused to be executed; and some one having represented to him that the seizure of Robespierre ought to cause some change, he answered, “Never mind; justice must take its course.”

‘When led to execution, he answered the populace, who greeted him with hisses, by the most sinister predictions, and was executed last. Thus speaks Mercier of him: “Fouquier Tinville, formerly an attorney at the Chatelet, excessively artful, quick in attributing guilt, and skilled in controverting facts, shewed immoveable presence of mind on his trial. While standing before the tribunal, from which he had condemned so many victims, he kept constantly writing; but, like Argus, all eyes and ears, he lost not, while he wrote, one single word uttered by the president, by an accused person, by a judge, by a witness, or by a public accuser. He affected to sleep during the public accuser’s recapitulation, as if to feign tranquillity, while he had hell in his heart. No eye but must involuntarily fall before his stedfast gaze; when he prepared to speak he frowned, and his brow was furrowed; his voice was loud, rough, and menacing: he carried audacity to the utmost in his denial, and shewed equal address in altering facts and rendering them independent of each other, and especially in judiciously placing his *alibis*. With a firm voice he denied his signature, and trembled not before the accusing witness. When led to execution, his forehead, hard as marble, defied all the eyes of the multitude; he was even seen to smile and utter threatening words. At the foot of the scaffold he seemed for the first time to feel remorse, and trembled as he ascended it.”’ V. II. p. 79.

It is unnecessary to say that a considerable number of characters, not less atrocious than this, are presented to view in this comprehensive receptacle,—horrid and portentous forms, as if the most grim and hideous images of Moloch, and the Scandinavian and Mexican gods that ever were smeared with human blood, could be recovered and placed in order within one gloomy edifice. And though they are contrasted by some characters of great excellence of a certain kind, it is most melancholy to think, how very few of the persons who have obtained a record in this work, had probably the smallest acquaint-

tance with that great principle which is the basis of virtue, and its only absolute security in scenes of arduous trial.

A most prominent subject throughout these memoirs, and to which almost every second page unavoidably reverts, is the dreadful and mortal conflict between the faction denominated the Mountain, the Jacobins, or the Terrorists, and the party of the Gironde. There never was an hostility more truly internecine, by intention, on the one side, and by necessity, and even duty on the other. The progress and termination of this grand contest form one of the most afflictive views in all history. Whatever degree of visionary theory, or of personal ambition, might be imputable to the Girondins, among the chiefs of whom we hardly need to name Brissot, Roland, Guadet, Gensonné, Louvet, Lanjuinais, Kersaint, &c. &c. it is most evident that they were the only hope of France, after the monarchy was fallen. Theirs was the fine and cultivated talent, the sincere love of freedom, and the solicitude to preserve substantial justice, humanity, and order, amidst the tumultuous breaking loose of a great and depraved people from an inveterate slavery, to pass, as these eloquent philosophers promised themselves—alas! for the melancholy delusion—into the state of a well-ordered and happy republic. However hopeless this might have been foreseen to be, by less enthusiastic and more religious speculators on the qualities of nations and of mankind, it is not the less grievous to see these men baffled in all their patriotic schemes and efforts; insulted, clamoured against, and menaced, by a ferocious rabble that usurped and dishonoured the name of the people; losing ground, notwithstanding their faithful co-operation and their prodigious combination of eloquence, at each successive contest in the hall of what purported to be the national legislature; and finally sinking under the fury and the axe of the most dreadful league of demoniacs that the sun ever shone upon in one place. The mind is appalled in attempting to think what they even *ought* to have done in a situation quite unparalleled, a situation in which, unless they could have thought it right to adopt prompt and summary measures for the personal destruction of the dreadful murderers with whom they were committed in a conflict absolutely inevitable, their own fate was but rendered the more certain by every effort they made to save the nation.

It is some little relief to a tragedy so much more crowded with the novelties and the monsters of evil than poetry has ever presumed to feign, to see the spirit of amity and compact which prevailed among these patriots in their perilous and unsuccessful warfare, as contrasted with the mutual jea-

lousies and deadly rancours by which their antagonists were tormented amidst their triumphs, and stimulated to destroy one another, in successive detachments of such victims as no man but a Christian could commiserate.

If the deplorable state of the very nature of man, as illustrated so awfully by events and characters brought forth in this grand commotion, be a matter really too obvious to need a single remark, it is perhaps little less superfluous to make the more specific remark, that bad government, combined indeed with the ignorance and intolerance attendant on superstition, was the great immediate cause that prepared and produced this eruption of evil. The people of civilized nations are almost as unapt to insurrection and rebellion, as ponderous bodies to fly off from the centre of attraction. They do not detest their courts and their nobility, and despise their clergy, till the oppressions exercised by these governing and enriched classes is become intolerable. When will the other old governments of the world condescend to learn from what has been seen in France, how to prevent revolutions?

Art. XV. *A Dissertation on the Books of Origen against Celsus*, with a View to illustrate the Argument, and point out the Evidence they afford to the Truth of Christianity. Published in pursuance of the Will of the Rev. J. Hulse, as having gained the annual Prize, instituted by him in the University of Cambridge. By Francis Cunningham, of Queen's College. 8vo. pp. vi. 66. Price 2s. 6d. Cambridge, Deighton, Rivingtons, and Hatchard. 1812.

SUCH of our readers as are not much acquainted with the proceedings at Cambridge, may need to be informed, that besides the various prizes for exalted attainments in classics, mathematics, &c. proposed to under graduates in the different colleges of that celebrated university, there are others offered to excite competition among the students of the university generally. Among the subjects to which their attention is thus powerfully called, it is highly gratifying to find that of religion by no means neglected: for besides the Norrisian prize offered 'to the author of the best prose essay on a sacred subject,' founded, we believe, at the same time with the Norrisian Professorship of Divinity, viz. in 1768; and the Seatonian prize poem*, restricted also to *sacred* subjects, and established in 1750; there is the Hulsean prize, appointed "for the advancement of *religious* learning:" The essay must

* Among the series of Seatonian Prize Poems, all our readers of taste and piety will remember those by Smart, Glynn, Porteus, Wrangham, and Grant.

be "composed in the English language, on the evidences in general, or on the prophecies, or miracles in particular, or or any other particular argument, whether the same be direct or collateral proofs of the Christian religion, in order to evince its truth and excellence." The prize must be allotted to some member of the university, *under* the degree of M. A. : it therefore furnishes a fine trial of skill for the under graduates and bachelors ; and besides this, may be extremely useful to the public at large, (since the successful candidate is required to *publish* his dissertation) if the subjects are judiciously chosen.

On the occasion which has given so favourable an opportunity for the developement of Mr. Cunningham's powers, the topic has been most happily selected. Origen was one of the most deservedly celebrated of the Christian Fathers. He was learned, ingenious, and indefatigably industrious, his whole life being spent in examining, teaching, and explaining the Scriptures ; in order to accomplish which the more effectually, he attended sedulously to the philosophy and polite literature of his time. His *Hexaples* alone, even from what we know by the fragments collected by Father Montfaucon, would be enough to establish his fame. The work was thus named from its containing *six* columns ; in the first of which was the Hebrew text of the Bible ; in the second, the same text in Greek characters ; in the third, the Greek version of the Septuagint ; in the fourth, that of Aquila ; in the fifth, that of Symmachus ; and in the sixth, Theodosian's Greek version. This admirable work gave the first hint towards our Polyglot bibles, and ought, *doubtless*, to have been specified with high commendation by Dr. Marsh, in his elaborate enumeration of translations and versions, made for the laudable purpose of depreciating the Bible Society. Had the learned Professor thought of the *Hexaples*, he might indeed have attacked that Society with an air of triumph ; and a reference to this ancient work, would have been just as much to his purpose as more than half the instances he has adduced.

But we beg our readers pardon for making our bow to the Professor, *en passant*, and proceed to Origen's most noted performance, his treatise against Celsus. Theologians in general acknowledge it to be the most able and complete defence of the Christian religion, which has descended to us from the ancients. Yet it has not, that we are aware of, been translated into any modern language, except into the French by Elias Bouhereau, a Protestant divine. Besides this, it is written in a very desultory manner : for Celsus wrote without method or connection, and Origen replied to his arguments and mis-statements in the order of their occurrence ; and was not, indeed, independent of that circumstance, a very me-

thodical writer; having so much on his hands, that he often dictated to seven or eight persons at a time, when, of course, the simultaneous operations of the mind could not be carried on with the closest connection possible. On these accounts, it has long been wished that some gentleman with the requisite acquirements, and correct theological notions, would undertake the task of abridging and methodizing this work of Origen, so as to present us, in small compass, with the principal observations of the artful adversary to the gospel, and their refutation by its celebrated apologist.

What has been left so long undone, is now *well* done. Mr. Cunningham has singled out the main topics discussed by each of these writers, dividing his essay into six chapters, appropriated to the history and writings of the Jews, the Scriptures, the history of Christ, miracles, the character of the early Christians, the doctrines of the early Christians, and a summary of evidences flowing from the whole. As the subject is extremely interesting, we shall hold ourselves justifiable, in quoting from the tract before us rather more largely than we are in the habit of doing from publications of the same magnitude.

In the chapter on the history and writings of the Jews, the inferences collected from the concessions of Celsus, and the arguments of Origen, are as follow:

First, the Jewish Scriptures are of older date, than the birth of Christ. For if these writings had been compiled since that time, some rumours of such an event must have reached Celsus; and this fact which would have ruined all the pretensions of Jewish antiquity, would have been urged by the heathens as a primary objection to their claims. The Jews themselves moreover could not have been deceived, if this had been a cunningly devised fable; for they were a widely extended people, and in so short a space of time, it would have been impossible to make them the dupes of such an imposture. Secondly, it may be inferred from the admission of Celsus, that the prophecies were found in the Jewish Scriptures *in his time*; and *since* then no alteration has been made in them by the Jews. But if so, this is the strongest presumption, that the Jews had never altered them *before*. For, if, when by the fulfilment of the prophecies, in the person of Christ, they were most tempted to erase predictions, so hostile to their own creed, they made no change, much less would they do it when the temptation was diminished. Thirdly, if little is to be collected from the writings of Celsus, in favour of those prophecies which he has attacked, something may be inferred in favour of those which he has failed to attack. Their existence is admitted, and his spirit of hostility is such, that we must attribute his silence, not to his forbearance, but to his disingenuousness. Fourthly, the admission that some important character was expected, not only by the Jews, but by the heathens, at the era of Christ's advent, is very important to religion. Where could the expectation originate, except in the Jewish Scriptures? The sages, poets, and historians of antiquity, appear to have

drunk at this sacred source. The Arabians came from a far country to greet it; Herod destroyed the Jewish genealogies that the family of David might not be known, undertook the building of the temple, a work it was thought the Messiah was to perform, and murdered his own son in fear that the promised King should dethrone him. Virgil, building upon the popular persuasion, applied it on two occasions to Augustus. This expectation is also mentioned by Cicero, Sallust, Suetonius, and Tacitus. If the origin of this expectation was with the Jews, where else can we look for the accomplishment. Who has fulfilled their widespread expectations? Where is this hope of all nations to be sought, if not in the person of Christ?" pp. 9—11.

From the second chapter, the reader will learn that the quotations of Celsus from the New Testament books are so numerous and extensive, 'that from them a great part of the history of Christ, a statement of his doctrines, his character, and that of his disciples, may be gathered.' And as to Origen, he quotes—

'from twenty-nine books of the Old Testament, from all but three in the New, and from five books of the Apocrypha. His quotations agree very accurately with our text, and many passages, which since have been disputed, are held by him as authentic. He allows no objection to lie against the plenary inspiration of Scripture; he indeed admits some differences to have existed, as to the interpretation of passages, but adverts to none respecting their authority.' p. 16.

Our author might have enlarged a little upon this part, either here, or in his chapter on the doctrines and opinions held by the early Christians; for Origen is extremely explicit and decisive upon the *inspiration* of the Scriptures. He affirms, that 'the Scriptures proceeded from the Holy Spirit, that there is not *one tittle in them but what expresses a divine wisdom*; that there is nothing in the law, or the prophets, or the gospels, or the epistles, which did not proceed from the fulness of the Spirit; that we ought with all the faithful to say that the Scriptures are *divinely inspired*; that the gospels were admitted as divine in all the churches of God; that the Scriptures are no other than the organs of God; that if a man would not confess himself to be an *infidel*, he must admit the inspiration of the Scriptures.'

The chapter on miracles we think rather too short, considering the extreme importance of that topic of discussion. It contains, however, some valuable observations; of which we have only room for the following.

'It may be asked, whether modern infidels who have ventured to contradict the miracles of Christ, a weapon Celsus was afraid to take up, have estimated the rashness of their enterprize. Are they competent to deny what a spectator no less malevolent than themselves was compelled to admit. Has the lapse of eighteen hundred years enabled them to ascertain

a fact of daily occurrence with more accuracy than a by-stander? Are objects best seen at the greatest distance?" p. 27.

Again,

'The evidence then furnished by this work, on the subject of miracles, is considerable. Celsus admits their existence; Origen appeals to them, as what he, and many others had seen. There is indeed incontrovertible evidence for their existence, till the conversion of the Roman empire invested Christianity with temporal power, and raised her to universal dominion. With the necessity, the possession of the miraculous powers ceased. From this period the gospel was left to the ordinary grace of God, to its own resources, and to the human powers of its followers. When a body of illiterate fishermen were commissioned to publish it to all nations, then God supplied the powers by which all men "heard them speak in their own language." Now that learning and wealth are the handmaids of religion, they are left in a great measure to do the work of miracles. All our faculties should be therefore bent to this sacred cause, and all our spoils be offered at the foot of the cross. Nor is the evidence furnished even now to Christianity through the channels of miracles by any means small. Although miracles of one class have ceased, men may see in the true Christian, the greatest of all miracles; a man by nature, cold, corrupt, indolent, selfish, transformed under the creative hand of the gospel, into the bold, generous, active, disinterested, enterprising, apostle of truth.' pp. 30—32.

The chapter on the doctrines of the early Christians, furnishes sufficient evidence of the most prevailing sentiments in the Church during the first two centuries. Thus, with respect to the divinity of Christ—

'The assertions of Origen are unequivocal, and decisive. Three distinct propositions form a prominent part in his writings. First, that Christ was (*ἀγένετος*) uncreated. Secondly, that the Maker of the world is to be worshipped. Thirdly, that Christ is the Maker of the world. As to the first point, it is sufficient to refer to a passage where Jesus Christ is expressly called the "uncreated Son of God." He preserves a precise distinction between creatures, (*δημιουργήματα*) and their Creator; and he brings them together into comparison as to the respect that is due to them. In the next place he says that we ought to worship no creatures (*δημιουργήματα*), but the Creator; that we can only lift up our eyes to the Creator of all the magnificence of Nature, to see whom we ought to admire, serve, and adore. Then he proclaims Jesus Christ as the Creator of the universe; that God working with him said at the creation, "let there be light, let us make man." But Origen is yet more distinct in the statement of his opinions. He says that the Father is indeed eminently God; but that the worship of the Son is not an inferior but a divine worship; he applies the same expression to the adoration of Jesus Christ by the Magi, that he does to the worship of God; he speaks of the Father and the Son being jointly worshipped as one God; he admits the worship of the Son in his distinct individual character; he attributes to him immutability, omnipresence, and other qualities which are characteristic only of the Most High.' pp. 40, 41.

It appears further, that the personality of the Holy Ghost is distinctly admitted by Origen; that he makes frequent references to the doctrine of the atonement; and that both Celsus and himself make distinct recognition of the doctrine of justification by faith as the prevailing opinion among the early Christians. Celsus, it is true, represents the doctrine much as an uncandid opponent would now represent it; but be this as it may, his reference to it proves its prevalence in those early ages; and of course serves to mark the folly of those who sneer at the defenders of this doctrine in present times as "new Puritans," who turn the world upside down, by the introduction of novel and erroneous sentiments.

On the doctrine of future punishments, the language of Origen is confessedly obscure.

'It is remarkable that we learn from Celsus, what Origen as to this point might not have taught us; that the eternity of punishments was the common faith of the Christian church. His words are, "They (the Christians) persuade themselves that the good, after this life, shall be happy, the wicked shall be plunged into everlasting wretchedness: from which opinion, neither let them, nor any other mortal depart." p. 46.

But it is time to terminate our extracts. We admire this little work exceedingly, both in its object, its tendency, and its execution. To those especially who have not an opportunity of consulting the original work of Origen, it will be very interesting and useful. It serves to shew that the enemies of Christianity and their arts, have been the same in the earliest as in the latest ages; and that the defences of Christians were then, as they are now, triumphant and satisfactory. And it will enable all to infer, that it is not because Christianity is repugnant to reason, but because it requires a departure from vice and folly, a surrender of the heart to God, who alone can "keep it," and a complete renovation of character, that thoughtless men have been found in all ages to oppose and misrepresent it, and calumniate its disciples.

Art. XVI. *Voyages and Travels* in the Years 1809, 1810, and 1811, containing statistical, commercial, and miscellaneous Observations on Gibraltar, Sardinia, Sicily, Malta, Serigo, and Turkey. By John Galt. 4to. pp. 435. Cadell and Davies. 1812.

THIS volume, it appears, is the first of a series, in which Mr. Galt has it in contemplation to 'give such an account of the countries connected with the Mediterranean, as will tend to familiarise them to the British public.' The plan on which it is put together is extremely simple—and capable of

being acted upon to an almost unlimited extent. Without having recourse to any intermediate process, the author is apparently quite satisfied with transcribing his day-book for the printer with unimpeachable fidelity. He has been at no pains to give a plausible coherence to his paragraphs, or to make his narration of so continuous a cast, as to create and perpetuate the interest of the reader in his fate and fortunes. It is to us a matter of considerable doubt, indeed, whether Mr. Galt has not delegated the task of head-piecing the subordinate divisions of his work, to an inferior performer, who, however expert he may have been in the knack of eliciting ingenious titles, must be allowed to have much to acquire, before he can be considered a proficient in the no less important mystery of tacking them advantageously together. A glance at the table of contents will elucidate this very completely; where, not to multiply examples unnecessarily, the reader will find such natural and unconstrained juxtapositions as—iron beds and jesuits—booksellers and quail shooting—the author gives a sigh, a hen put to death—dancing dervishes, and the death of Socrates, &c. &c. From this slight exposition of Mr. Galt's method of preparing for the press, there will be no difficulty in admitting his competency to the rapid production of as many volumes as the public are disposed to patronize.

It is requisite, however, to examine a little more minutely into Mr. Galt's *licence* for this consumption of print and paper—to inquire into his travelling qualifications, and see whether he possesses so extraordinary a facility of delineation, as may enable him to dispense with that patient finishing which has, by most of his class, been held indispensable to arrive at excellence. As the plain truth must sooner or later be divulged, we think it best to state, with all possible frankness, in the outset, that if Mr. Galt really has any gifts of the nature alluded to, we are totally unable to perceive them. For one thing, he does not appear to have carried out with him a sufficient portion of general knowledge to stamp his hasty observations with any permanent value. Accordingly, in place of those *polished pebbles*, which a well informed mind has always in store for the proper occasion, the land and sea faring gentleman before us, is perpetually obtruding the most strange and hazardous speculations, and attempting the depths of a subject before he is even tolerably acquainted with the surface. His plunges into classical literature are adventurous beyond precedent; and his profound familiarity with the fine arts cannot be better evinced, than by copying the following most ingenious and important disquisition.

'In passing along one of the streets, a house was pointed out to me as having been inhabited by Rosa the painter. What Rosa, or any thing more about him my conductor could not tell. Whether this was Salvatore, whose paintings so frequently reminded me of the scenery of Sicily, I cannot *therefore* presume to say. Salvatore Rosa I always *understood* studied in Calabria; but I have never yet met with any circumstantial account of his life. It is not improbable that he may have been here: for in his youth he was a *rambling fellow*, and, *it is said*, was actually a member of a gang of banditti!!'

This is one instance, out of many, in which our author has thought proper to publish to the world his doubts and conjectures, when, at a very little additional trouble, he might have converted them into certainty, and saved himself the ignominy of being laughed at. Add to this, that a traveller is the last person by whom this propensity can be safely indulged, as it is almost necessarily fatal to that vigilance of observation, and carefulness of inquiry, without which his observations and inquiries can be of very little use either to himself or others.

Another observation we have to make on Mr. Galt's performance, is, the indefatigable earnestness he displays in finding occasions of being witty, without being aware that his humour, if so it may be called, is very distantly allied to the family of mirth, though it has sometimes too near an affinity to that of profaneness. We allude, particularly, to the very improper levity with which he is for ever making free with awful subjects and sacred language. Thus he talks of 'the stone which Moses *tapped* in the wilderness,' p. 370; and having occasion to perform a journey in stormy weather, he is all at once reminded of the deluge, and says, 'As I approached St. Giuseppè the wind abated; and not hearing the pattering of the rain on the roof, I inferred, like Noah in the ark, that the waters were assuaged, and opened the window.' p. 74. Then, again, he complains of being fully six weeks at Palermo, 'before I was so *lucky* as to see a funeral, although "the host" at that time had evidently *a great run*.' p. 20. The following is an example at greater length.

'It was late when we approached Palermo, and I began to think that I should not have deemed myself very safe in the neighbourhood either of London or Dublin at such a time of night. About eleven o'clock we reached the gate, and I never was more pleased with the sight of a lamp, than that which burns before the saint who is the sentinel. It never occurred to me before, that, but for the saints with their lamps, the streets of Palermo would be utterly dark after the shops are shut. The church, in this respect, may certainly be considered as a light to the path of the *Permitans*.'

'The same bad taste which could tolerate such sentences as

the preceding, is also frequently conspicuous in the diction—as when the author feels ‘somehow’ dissatisfied with the ‘aspectable grandeur of Etna,’ p. 92; deplores ‘the ruination and squalor that characterize the effects of Ottoman rule,’ p. 201; derides ‘the taste of certain ‘blessed brothers for bottled monsters,’ p. 103; informs us that ‘licences to export are probably interestedly granted,’ p. 14; describes the origin of ‘a sceptical and derelict habit,’ p. 56; sympathises with ‘the melancholy manes of the fatal field of Pharsalia,’ p. 214; and becomes the biographer of that ‘accomplished and benevolent monster’—Chiron the centaur.

We have been the more induced to go into this specification of faults, because in a great variety of instances we are persuaded they result from the very hasty and objectionable mode of bringing out the volume. For whatever our readers may by this time be disposed to imagine, it really does contain a good deal of useful information, and many amusing anecdotes and lively sketches. Had Mr. Galt, indeed, followed the dictates of his maturer judgment, we have no doubt he could have produced a volume, which, instead of serving to lounge over for a day, might be profitably consulted several years hence. In the sequel of this article, we shall do little more than verify some of the preceding strictures, and select from it such passages as may be likely to prove most useful or interesting to our readers.

After a slight description of Gibraltar, Mr. Galt conducts us to Sardinia. The capital of this island he represents as bearing in every part of it traces of ruin and decay, and the mass of the islanders as having receded ‘a certain way back into barbarism.’ ‘They wear, indeed, linen shirts fastened at the collar by a pair of silver buttons like hawks’ bells; but their upper dress of shaggy goat-skins is in the pure savage style.’

‘The country,’ he continues, ‘is divided into prefectures. The prefect is a lawyer, and is assisted by a military commandant, who furnishes the force required to carry his wants into effect. This regulation has been made in the course of the present reign, and may be regarded as an important step towards the establishment of a public and regal authority over the baronial privileges. In the provinces justice is distributed by the prefects, whose functions seem to correspond in many respects with those of the Scottish sheriffs. When any particular case occurs in which the king considers it expedient to appoint a judge of the supreme court in the capital, on purpose to try the cause on the spot, wherever this extraordinary judiciary passes, the provincial courts of justice are silent, and superseded by his presence. There are no periodical circuits of the justices.’ ‘The judges receive a small stipend from the king, upon which they cannot subsist. They are allowed also a certain sum for each award that they deli-

ver, which has the effect of making them greedy of jurisdiction, and interested in promoting revisions. The administration of justice is in consequence precarious, and gifts to the judges are of powerful advocacy. In a country where the government has so little power in the detail of ruling, and where the rectitude of the laws is so enfeebled by the chicane of the courts, it is natural that the people should often surrender themselves to their bad passions. The Sards possess, to an eminent degree, the venerable savage virtue of hospitality. They are courageous, and think and act with a bold and military arrogance; but the impunity with which they may offend, fosters their natural asperity. They are jealous of the Piedmontese; and on this account the king has not encouraged emigration from his late continental dominions to settle in Sardinia. In their political resolutions they have sometimes acted with an admirable concert and spirit. Not many years before the arrival of the royal family they had some reason to be discontented with the conduct of the viceroy and his ministers; and, in consequence, with one accord, they seized, at the same time, both on him and on all the Piedmontese officers, and sent them home without turbulence or the shedding of any blood.' pp. 9—11.

'The revenue of the king is not at this time (1811) more than eighty thousand pounds sterling; still the paper money of the government does not bear a discount of more than six per cent.; so that it may be regarded as not inferior to any in Europe. It is only in the dealings of merchants that the discount is allowed; and it is a legal tender to the extent of half the amount of any debt. The duty on importations by foreigners into Sardinia is $18\frac{1}{2}$ per cent. on the tariff estimates.

'The population of the island is estimated at about 500,000 souls. The peasantry are the vassals of their respective chieftains; and the citizens are commonly employed in the little internal commerce which the country affords. The nobility are numerous and ignorant; and the same terms may be applied to the ecclesiastical locusts:

'The exportable commodities of this island, owing to the condition of the inhabitants, still consists of very primitive articles; but which, notwithstanding the warmth of the climate and fertility of the soil, are not numerous. Wheat, in considerable quantities, is exported from Cagliari, the Gulph of Palmas, Orestano, Algheri, and Porto Torre, the harbour of Sassari. There is one kind of white wine, of a very superior flavour, made near Cagliari; and the red of the same neighbourhood, as well as that of the district of Oliastro, is of a strong good body, improves by transportation, and, with age, would become esteemed in England. Cheese forms an important article in the little traffic of Sardinia. Wool is also collected for exportation. Barilla, of a kind inferior to the Spanish, is also exported; and the salt works near the capital furnish a few cargoes. The tunny fishing is one of the chief objects of the care of the government, and is in a respectable degree of prosperity. Goat and sheep skins may be obtained in quantities; and cow and stag horns may be numbered among the returns that a merchant might bring from this island. In the interior there are extensive forests of oak and other timber belonging to the king, but the oak for the most part is not sound at heart. Nevertheless it might be usefully employed, and might be turned to account by the merchant.' pp. 12, 13.

From Sardinia our author proceeded to Sicily. He was landed by the Malta packet at Girgenti, and lost no time in putting down his remarks on the ruins of Agrigentum. With these it should seem he is considerably disappointed; for 'though they be the monuments of Agrigentum, the sight of them is hardly worth a sabbath day's journey.' p. 17. As this is the commencement of Mr. Galt's classical speculations, we should be glad to say something in their behalf, and are sorry therefore that we cannot compliment him either on their accuracy or good taste. 'The temple of Concord,' he remarks, 'is in fine condition, as an antiquary would say, the parts having been collected and replaced on each other!' 'The temple of Juno has been re-edified in the same manner!' And then 'the church of St. Martin's in the fields is larger than both put together, and infinitely more magnificent!' This unfortunate kind of association follows him every where. Sometimes the lanes of Edinburgh are the objects of his comparative eulogy: at another the Grecian porticos remind him of our metropolitan tea gardens; and, at a third, when contemplating the Hebrus, his attention is irresistibly drawn to the Thames at Putney Bridge.

On arriving at Palermo, Mr. Galt presents his readers with the following remarks, which we think are entitled to some praise.

'All the descriptions that I have seen of the capital of Sicily are rather defective than incorrect. Only the finest things are brought into the picture: the great masses of mean and slovenly objects, which every where offend the eye in the original, are excluded, by the prejudices of the taste of travellers. Palermo, notwithstanding the number and architectural magnificence of its palaces and churches, has an air of tawdry want, such as cannot be distinctly described. Poverty seems really to be the ordinary condition of the people from the top to the bottom. The ground stories of the noble edifices in the Via Toledo, as well as in the other great streets, would never have been converted into shops and coffee-houses, could the princes and dukes above stairs have easily done otherwise.

'It is the custom here for tradesmen of all sorts to carry on their respective employments in the open air. The number, in particular, of shoemakers and tailors at work in the Via Toledo is inconceivable. Indeed the crowd of persons in the streets is much beyond any thing that I have elsewhere seen; certainly much greater than in London. But, considering the extent of the city, only four miles within the circumference of the walls, it is impossible to be believed that the population is so great as the Sicilians allege. They talk of three hundred thousand inhabitants; a number, notwithstanding that the people swelter by dozens together in very small apartments, not to be credited. The population of Palermo may be equal to that of Dublin.

'It appears to me, that it is not only the practice of the Sicilian trades-

men to work in the streets, but that particular streets in Palermo are, in some degree, appropriated to certain occupations: not that each trade exclusively attaches itself to any one part of the town, but, generally speaking, it has a local situation, where it may be considered as predominant. The Via Toledo seems to be the grand emporium of all the professions dependant on fashion. Another street is almost entirely occupied with brasiers; and there is perhaps not a more noisy spot in all Europe. Our thin tinned iron scarcely seems to be known here; but considerable quantities of block tin are used in the manufacture of lamps, forks, and other culinary and table utensils. In a third street I observed a number of female children, in almost every house, employed in tambouring and embroidery muslin. The manufacture of muslins has been introduced some time, and succeeds so well that it already consumes the principal part of the cotton raised in the district of Terra Nova. The chief establishment is at Caltanissetta, an inland town, rather distinguished for its linen trade. The latter branch is much indebted to the war, which has raised the price of German linen so high, that the Sicilians are obliged to have recourse to the productions of their own looms. The women are the weavers: their wages are about 9d per day. The same quantity and kind of goods which were sold in the year 1792 for a dollar, are increased in value to above a dollar and a half. In the neighbourhood of the tambourers' street there is a lane entirely occupied by chair-makers and bed-smiths. It may be necessary to explain what the latter profession is; which, I think, does some credit to the Sicilians, if it originated with them. The climate of this country is peculiarly congenial to the engendering of bugs and other anti-dormists; and the inhabitants, in consequence, I imagine, have renounced bedsteads of wood, and adopted iron ones. Were the frames made of cast metal, they might be rendered ornamental, and could be procured, I should think, much cheaper than the hammered iron, which is the only kind at present in use.

Our author's observations on the Jesuits and clergy, do not strike us as being very satisfactory. The number of mendicants, he states, to have visibly increased within the last twenty years; and he ascribes it to the gradual disuse of the customary largesses to the poor at the gates of the convents. Among the higher classes there has been a falling off in point of state and shew; but this is amply compensated by the introduction of comfort and convenience. There is, he says, in general, an evident imitation of British customs; and the suburbs of Palermo begin to indicate something like the formation of that middle class which is the pre-eminent boast and distinction of England. Of the nobility, this writer, like Mr. Leckie, speaks most contemptuously, representing most of them as in debt, and many of them in as a state of absolute beggary. All classes are passionately addicted to gaming.

‘So general and habitual, indeed, is the passion for play, that it manifests itself in situations where, previously, one should not expect to meet with it: it is the ruling passion of the Sicilians. In going one morning

to the tribunal of justice, I saw a groupe of card-players sitting on the landing-place of the great staircase, earnestly occupied with their game, although the bustle around them was almost as great as that of the Royal Exchange of London at high change time. On the Marina, when the weather will not permit boats to put to sea, I have frequently seen the fishermen at cards; nor is it unusual to observe bands of idle boys sitting on the steps of the church doors engaged in the same spendthrift occupation.' p. 30.

Nothing can well be more striking in the policy of the Sicilian government, than the total exemption of articles of luxury from taxation. While adverting to this subject, our author gives the following sprightly and characteristic passage.

'The quantity of Indian figs, or prickly pears, as they are sometimes called, consumed in Sicily, is almost incredible. In every part of the country you meet with plantations of Indian figs. In every village, stalls are seen covered with Indian figs. At every corner of every street in Palermo are piles of Indian figs. If a Sicilian be observed eating any thing, it is certainly Indian figs. If he be carrying a basket, it is full of Indian figs. Every ass that is seen coming into the city in the morning is loaded with Indian figs. Every peasant that is seen in the evening counting his copper money on a stone, is reckoning the produce of his Indian figs. If an article be bad, it is said not to be worth an Indian fig; and there is nothing in this world better than an Indian fig. It is the only luxury that the poor enjoy; and, like all other luxuries, it is exempted from taxation.' pp. 27—28.

The trade of Palermo (which 'is much less considerable than might be expected from its wealth and population') appeared to our author to be chiefly in the hands of the British, while the Americans engrossed the supply of colonial produce. As this is a subject on which Mr. Galt seems well informed, we receive his subsequent observations on this arrangement with respect. How unfortunate that he should proceed to tempt his fate, by entering the Academy of Painting! 'I only know,' he affectedly remarks, 'what pleases myself.'

Mr. Galt's observations on the court of Naples, in which he attempts something like a vindication of the first female personage, are, in our humble opinion, remarkably superficial and inconclusive; and we are glad, therefore, when he finds it convenient to quit Palermo, on the tour of the Val de Mazara, the western district of Sicily. We cannot pretend, however, to trace his route minutely, and shall merely transcribe two insulated facts—the one relating to agriculture, and the other to the vintage.

* Soon after leaving the temple of Segesta, I observed a very interesting specimen of Sicilian agricultural industry. On one field, eleven

pairs of oxen were dragging eleven ploughs, driven by eleven men, all in a line, one behind another, and yet not making a deeper impression on the soil than a good English harrow would have done. The Sicilian plough, notwithstanding the antiquity of its form, is really a very humble instrument. Owing, in a good measure, to the wretched state of the plough, the fertility of the Sicilian soil is never properly brought into action. The mere surface of the ground is only, as it were, scratched. Is it, therefore, surprising, that the produce is scanty, or that the harvest is seldom more than adequate to the support of the inhabitants; although it might be rendered sufficient to maintain more than three times their number?" p. 60.

'On entering the village, I observed the labour of the wine-press going on: a process of which a faithful account might enforce the precepts of temperance. The grapes are thrown into a large square vessel, somewhat like a brewer's cooler, but deeper. It is elevated about eighteen inches from the ground, and round it are several apertures, with vessels under. In this theatre a number of bare-legged peasants, with clumsy shoes, were bellowing and treading out the juice, which squirted against their unwashed limbs; and I saw, with consternation and horror, that the finger and thumb had been made for other ends, in case of need, than to snuff candles.' p. 76.

It was on his return to Palermo, late in the evening, that Mr. Galt was so highly delighted with the thought, that, 'but for the saints and their lamps, the streets of Palermo would be utterly dark after the shops are shut,'—and then follows the brilliant observation we have already noticed in a preceding page, about 'the church being, in this respect, a light to the path of the Palermitans!' How long he stayed for the purpose of repeating this ingenious idea is not deposed. We learn, however, that his next excursion was to Messina, and that on arriving there he found it, 'unlike any other town in Sicily,' wearing an appearance of great prosperity,—and not the less agreeable for being the residence of British troops. The contrast of character between our free-spoken countrymen and the Sicilians appeared very striking.

Leaving Messina, Mr. Galt took the direction of Syracuse, with the intention of hiring a boat for Malta. We do not observe any thing remarkable in his progress, unless indeed an exception should be made in favour of the reflections suggested by a sight of Etna.

• The fable of the rape of Proserpine, is, probably, an allegory, descriptive of the destruction of the cultivated land, by an eruption of the mountain. Much of the classic mythology is, evidently, allegorical; and few of its subjects are susceptible of so simple an explanation. The single-eyed Cyclops are, certainly, only the personification of volcanos. Those parts of Homer's works which relate to them, have, perhaps, had the distinct features of the allegories defaced by his correctors. When the history of the *Iliad* and *Odyssey* is considered, it is impossible to believe that they are now the very works which Homer com-

posed. It is not credible, that, from the collection of the parts of the *Iliad* by Lycurgus, down to the translation by Pope, it was copied, without improvement; though not to the extent that Pope has improved on Chaucer, in his *Temple of Fame*—probably, in some similar manner.' pp. 91, 92.

Perhaps, also, the same indulgence should be extended to the following highly ornamented description of a Sonata, played upon a 'truly exquisite' organ at Catania. The stately and sonorous sentence which concludes the passage cannot be too strongly admired.

'It [the sonata] begins with a sweet little trilling movement, like the sound of waters trickling in a far remote pastoral upland. The breadth of harmony increases, and the mind is excited to activity, while the introduction of a delightful echo suggests the images of a rapid stream, and bands of huntsmen, with horns and hounds, coursing the banks. Continuing still to rise and spread, the music takes a more regular character, and fills the imagination with the notion of a Thames, covered with moving vessels, flowing through a multitudinous city. Occasional military movements gradually open all the fountains of the instrument; and the full tide, deepening and rolling on, terminates in a finale so vast, so various, so extraordinary an effusion of harmony, that it can be compared only to the great expanse of the ocean agitated by a tempest, and the astonishing turbulence of a Trafalgarian battle.' p. 94.

No account is given of the passage to Malta, nor is the reader detained very long upon the island. Our author duly celebrates the magnificence of the fortifications, and the elegance and external neatness of the domestic buildings, every edifice looking as if it were just finished. He complains bitterly of the bad bread; but for this the government must answer, which monopolizes the sale of corn, and deals out that first, which has been longest in the granaries. This government indeed, offers several points for Mr. Galt's rebuke; the greatest abuses being tolerated, he says, merely because it is only regarded as provisional during the war. There has been no formal recognition of trial by jury, even for British subjects, and no formal abrogation of the privilege of sanctuary. On the subject of trade he gives his observations at some length, strenuously recommending that the freedom of direct intercourse with Malta should be granted to our planters, who under proper encouragements would be able in a great measure to exclude the Americans from the Mediterranean markets, and probably engross the principal share of supplying Turkey with colonial produce.

The next station where we find our traveller, is at Serigo; an island with about 8000 inhabitants; about fifty miles in circumference; and the residence of a British consul and, for several years past, of a British garrison. After a short stay

here, Mr. Galt crossed over to the port of Marathonesi, in the Morea, in company with a gentleman who agreed to travel with him to Constantinople. Of the precise object of their journey we are not informed: but of its importance there can be no doubt, if it at all corresponded to the expeditious rate at which the travellers were solicitous to proceed. The Mainots among whom they landed, are a bold and martial people, and excepting that they pay a small tribute to the Turks, still unconquered. Just before however his arrival, the Turkish vizier of the Morea, Vilhi Pashaw, had attempted to interfere, by bringing in a new governor: but not being able to afford him troops also, the party of Antonbey, the old governor, was uppermost. Our author made a visit to this aged chieftain, who resided in a kind of feudal castle at Bathi.

* In the gateway, a number of retainers were slumbering away the tedium of unoccupied time. The court was dirty with rubbish, offal, and excrements. Hogs were confined in a corner; but the poultry and ducks enjoyed the range of its whole extent. We ascended into the keep by a zigzag stair on the outside, evidently so contrived as to be defended. The landing-place was moveable, and served for a drawbridge. The door, narrow, opened into a hall, where a number of long-haired soldiers were sitting. They rose, as we entered, in order to make way for us to ascend the stairs which led to the apartment of the prince. The walls of the presence-chamber were hung with bundles of arms, cloaks, and petticoats. A bed occupied the farthest corner, under which I perceived a large, antique, carved coffer; but my eye searched in vain for a more common utensil. Along the side of the room were benches, covered with cushions, and on a shelf I saw several inverted coffee-cups, two or three bottles, and other articles of the cupboard. Antonbey, a strong, hale carle, was sitting near the bed when we entered, and beside him an old priest. I think he appeared to be about sixty. The first glance of him, with what had been passing in my mind before, suggested the figure of Hardyknut. Opposite sat his lady, with large rings on her fingers, but otherwise slovenly dressed. On her one side was a warlike relation, with a snuff-box in his hand; and, on the other, she had also her ghostly comforter. She was younger than the prince, and still possessed the remains of beauty. They all rose up as we entered; and the old chieftain received us with a kind of honest gladness—that military frankness, which gains at once the esteem of strangers. He expressed himself highly gratified by a visit from British subjects, having only once before enjoyed that pleasure. Like the governor of Marathonesi, he told us how much all the inhabitants desired the arrival of a Christian power.' pp. 154—155.

The mode which Mr. Galt has adopted of eking out the scantiness of his observations by a rehearsal of the tritest historical facts, and a plenitude of the wildest conjectures, is, in our humble opinion, the very worst he could have had recourse to. The facts are certainly not all improved by passing

through his hands (and in this we have no doubt Dr. Lempriere will agree with us)—and the conjectures are extravagant beyond any of his former soarings. What is worse, too, they are sometimes a little contradictory. When Mr. Galt was looking at Etna, he thought the fable of Proserpine had a reference to the overflow of the lava: but when he visits Eleusis, it appears to him as ‘emblematic of the baking of bread and kilndrying the grain.’ Throughout this journey there are unceasing complaints that the ‘famous towns of Greece’ offer very little ‘to the attention of the traveller.’ There is nothing to be seen at Mycenæ worth going to see. Eleusis, indeed ‘deserved more attention than we were in the humour to bestow upon it’: but ‘those who are delighted with such fragments as Corinth and Mycenæ exhibit, affect a sensibility that belies nature,’ &c. &c. It will be peculiarly unfortunate for Mr. Galt, if any of his readers should have just laid aside the interesting volumes of Mr. Chateaubriand.

Every page of our author's journey to Constantinople affords ample scope for comment: but as we wish if possible to preserve ourselves in tolerable temper with him, we shall go on at once to Constantinople; just observing that a traveller along this route is not likely to meet with much molestation, but that he will be perpetually called to witness scenes of the vilest despotism and extortion, on the one hand and of the most abject submission on the other.

Our traveller is of opinion that both the extent and grandeur of the Turkish Capital have been exaggerated.

‘The superb distant prospect of Constantinople only serves to render more acute the disappointment, which arises from its interior wretchedness. The streets are filthy, narrow, and darkened by the overhanging houses. Few of the buildings are constructed of stone or brick. The whole habitable town, indeed, may be described, as composed either of lath and plaster or of timber. The appearance of the houses is mean; and many of them are much decayed. The state of the capital accords with the condition and decline of the empire.’

‘Instead of being, according to some travellers, twenty English miles in circumference, I doubt if it be near twelve. Were the port, with the channel of the Bosphorus, reduced to the breadth of the Thames, perhaps, with all Galata, Pera, and Scutari, Constantinople would not be equal to two-thirds of London; and it is not, like London, surrounded with a radiance of villages.

‘In order not to give way, without some countenance of fact, to an opinion so contrary to the received, I left my lodgings near the Austrian palace, walked to the artillery barracks opposite to the seraglio point, and embarked, for the purpose of making the circuit of the city. I was rowed down to the sultan's shambles, below the Castle of the Seven Towers; landed there; and walking, leisurely, along the outside of

the walls, to the harbour, I embarked a second time, and was again ashore at the Arsenal, from which I walked home. Deducting stoppages, it appeared, that the circuit of Constantinople, the seraglio, and gardens, with all that part of the harbour which is occupied by the trading-vessels, the town of Galata, and a considerable part of Pera, was made in a little more than three hours and a half. The boats were not rowed with any remarkable speed; the wind was contrary, in going to the Seven Towers; and the badness of the road and pavements obliged me to walk very slowly.

‘The population of Constantinople has been as much over-rated as the dimensions. Those who visit only the bazars, must fall into a great error; for the appearance in them fully answers the ideas that are commonly entertained of the population. In the upper parts of the town, and in the streets not leading immediately to the markets of merchandize and provisions, there is no bustle, but, in many places, an air of desolation. In southern climates, as the handicraftsmen work in open shops, a greater proportion of the inhabitants are visible, than with us. In Constantinople, the workshops are generally open to the streets. Considering the stir in Palermo, the height of the buildings, and the huddling manner in which the major part of the inhabitants live there, and comparing them with the appearance, generally, of Constantinople, the structure of the houses, and the domestic economy of the Turks, I am almost inclined to think, that the capital of Sicily contains ten times the number, to the square mile, that Constantinople does. If there be a million in London and its suburbs, there certainly is not half that number, in the whole of the Ottoman metropolis, including Scutari, as well as Galata and Pera, with all the other little dependencies connected with them, but known to the inhabitants by other names.’

During his stay at Constantinople Mr. Galt seems to have observed more largely than usual; and we should think it right to pay attention to several of his observations and descriptions, but for the consideration that we shall very shortly have the pleasure of visiting this place in company with Dr. Clarke, whose fulness and precision of detail to say, nothing of his other admirable qualifications, inspire a confidence, which we are totally unable to place in such a traveller as Mr. Galt.

In a pretty long excursion from the Metropolis, our author, passing through Sophia, had an opportunity of making his remarks on the Turkish Army under Vilhi Pashaw—the personage we have before alluded to, as vizier of the Morea, and on whose track Mr. Galt had pressed rather closely in several parts of his journey.

‘Vilhi Pashaw had with him, in Sophia, about fifteen thousand men. The idea of the head quarters of a vizier, had, hitherto, stood in my mind magnified with all “the pomp and circumstance of glorious war.” I had fancied that I should hear the continual clashing of cymbals, the clangor of trumpets, and the neighing of chargers superbly caparisoned. I expected to see the idle state of innumerable banners mocking the air.

and a restless throng of gorgeous agas. If I looked not for discipline, I counted on beholding an anarchy; and in approaching Sophia, actually began to patch together in my mind, an imperfect recollection of that passage of the *Paradise Lost*, in which Milton describes the visit of Satan to Chaos, in order that I might have an apt and beautiful quotation when I came to describe so magnificent a spectacle as a vizier's camp; but my journey was ordained to chastise me with disappointments. I saw, in Sophia, only a multitude of Albanians, as wild as the goats on their native mountains. Nor were the pistols in their belts, perhaps, more formidable weapons than the horns on the heads of the companions of their youth. Their dress was ragged, and as dirty as the dust. The clouts round their brows, as they walked, grinning, against the winter's wind, made them appear more like mad beggars than soldiers. Every thing about them indicated the filth and misery of prisoners, rather than the pomp and insolence of soldiers.'

'The Turks have not the use of the bayonet, nor any weapon calculated to contend with it. The cavalry use a spear; but the Albanians, and the other foot soldiers, only muskets, swords, and pistols. By the state of their weapons, they are greatly inferior to the troops of Christendom; which, with the want of discipline, causes them, whatever may be their personal bravery, always to be defeated. In the whole of the war with Russia, down to the month of March last, they had not gained one single advantage.'

'While I was here, a grand salute was fired from the five helpless field-pieces of which his highness's park of artillery consisted, in honour of a great victory obtained over the Russians, near the confines of Persia. In proof of this victory it was affirmed, that three thousand heads of the vanquished slain were brought to Constantinople. What surprised me most was, that Vilhi Pashaw should have given countenance to this tale, and attached to it all the importance of a fact. He is a man neither unacquainted with the ways of the world, nor unskilled in human nature. When I saw him in the Morea, he was then at his ease; and he appeared facetious, shrewd, and greatly superior, in the general cast of his endowments, not only to any idea that I had formed of Turks in general, but in respect to a kind of dexterous mode of extracting opinions, to most men that I had ever met with. When I visited him here, he was the same kind of person, but considerably altered. He still retained his disposition to jocularity; but the colour of his mind appeared to have become graver. He was, now and then, serious, and directly inquisitive; a frame of temper which, contrasted with his natural gaiety, denoted anxiety and fear. He kept me with him above an hour. Though his conversation was, occasionally, enlivened with sly questions about the different English travellers who had visited Tripolizza, he often reverted, with his natural address, to the state of Turkey in our estimation. He evidently seemed to think, that Turkey alone was not capable of effectually prosecuting the war. Nothing escaped from him that distinctly conveyed this opinion; but his manner, and the tendency of all his questions, warrants me in ascribing it to him. Nor could I forget, at the time, that he had himself said to me, twelve months before, in speaking about the Albanians taken into our service,

that they would not be found capable of contending with disciplined Christian troops. He is, unquestionably, a man of great natural talents, but his head is more political than military."

Mr. Galt does not close the account of his expeditions at Constantinople, but touches at several Grecian Islands in his return to Gibraltar.—Besides an appendix there is a piece of some length entitled 'Political Reflexions,' which have for their object to recommend to Great Britain an increased attention to her insular Empire; Mr. Galt being of opinion that it is high times to *avow* that all the islands over which her jurisdiction has not yet extended are *only not hers* because she has not found it *convenient* to take possession of them!

Art. XVII. *An Old Fable, with a New Application; the Dog in the Manger.* 8vo. pp. 8. Price 6d. sewed. Cambridge, printed by F. Hodson. Hatchard. 1812.

THE application of this fable, is a little irreverent, but, we fear, not very unjust. The reader shall judge. After a spritely recital of the fable itself, the writer proceeds.

'You marvel, reader,—well you may!
 But *men*, too, snarl about *their hay*.—
 For instance,—when a set of priests
 Great in the chace, at balls, and feasts,
 See others work where they refuse,
 And *save* the souls their *follies* lose;
 They *shew* their teeth—display their fists,
 Dub the hard workers Methodists,
 Pass bulls of excommunication,
 Nick-name them foes of church and nation:—
 Thus, loathing work themselves, they vow,
 That all the world shall hate it too.

The application then assumes rather a new direction.

'So also, like our dog, I'm told,
 An institution now grown old
 Beholds, with rather greenish eyes,
 Another institution rise;
 Wak'd from a ten years' sleep, or more,
 Scolds louder than she snor'd before.
 'Miss' (quoth the matron) 'who are you
 'That dare to make this fine ado?
 'What, *sell a Bible*?—when 'tis known
 'The right to *sell* them's all my own;
 'And, what I've done, 'tis vastly plain
 'None can have right to do again.

‘ — Besides I’ve reason to be jealous,
‘ You’ve join’d yourself to nasty fellows
‘ Who hold such notions ’bout the church
‘ They poison every book they touch.
‘ Don’t tell me that a Broadbrim’s Bible
‘ Isn’t on the other quite a libel ;
‘ That Baptists don’t blot out the verses
‘ And turn the blessings into curses.
‘ Only *that* Bible’s good, I say,
‘ Which good sound churchmen give away.
‘ Tell what you will to foolish people,
‘ Your plan’s to batter down the steeple,
‘ To pull down all our gothic abbeys ;
‘ Perhaps to unbaptize our babies.—
‘ As for the good of which you’re vain,
‘ I do myself as much again.—
‘ — So get you gone, for I, methinks,
‘ Mispend my words on such a minx—
‘ You shall not give a page, I vow,
‘ And so begone, miss,—bow, wow, wow.’

We must be allowed to add some short extracts from the reply of the
‘other institution.’

‘ Shall I then check this high career,
‘ Back to some little club-room steer ;
‘ Like you waste life in useless fret,
‘ And lose a world for etiquette ?—
‘ Bright scenes which burst upon my view,
‘ My course compel me to pursue ;
‘ The plants inserted, by my hands,
‘ In other soils, in distant lands
‘ Shall root themselves, and soon, like me,
‘ Produce their sacred progeny ;
‘ Trees, like the druid oaks of yore,
‘ The saints and guardians of our shore,
‘ Trees, at whose feet, submissive cast,
‘ Sin, schism, discord breathe their last ;
‘ On whose tall head the dove descends ;
‘ On whose broad arms kind heaven suspends
‘ The banner of the Cross unfurl’d ;
‘ Trees, for the ‘ healing’ of the world—
‘ Trees whose fair fruit by God is given,
‘ Trees, water’d by the dews of heaven.
‘ But, madam, to my prayer attend,
‘ Why make a rival of a friend ?
‘ Those glorious orbs, which roll above,
‘ All in their glitt’ring orbits move ;
‘ Each lights the other, all conspire
‘ The skies with golden rays to fire.

' Why should not we with common ray
 ' O'er Sin's dark regions pour the day,
 ' Rise like the brother stars of Greece,
 ' Pledges of universal peace,
 ' Or brother Prophets of the Law
 ' Who waved the wand, and Egypt saw ?
 ' Dwell thou in *this* thy blest abode,
 ' And light *this* temple of our God ;
 ' I,—in a mightier orbit whirl'd,
 ' Go, 'giant like,' to save a world.'

This poem smacks a little of the college ; but the important subject to which it refers, peculiarly interesting, we rejoice to say, at Cambridge—the amiable spirit it breathes—and the evidence it affords, of having employed an able, though hasty pen, have induced us to allow it more space, than a *jeu d'esprit* is usually intitled to demand.

Art. XVIII. *Thoughts on Subscription to Articles of Faith* ; in six Letters addressed to a Member of the Society for educating young Men for the Ministry, at Homerton Academy. By Robert Winter, D. D. 8vo. Barton, Conder, &c.

THIS well written pamphlet is drawn up with equal moderation and force of argument. Had the advocates for 'subscription to Articles of Faith' been told that their demand, as a test of orthodoxy, is nothing less than a relic of popery, it might have roused unhallowed tempers, and provoked a controversy subversive of that amiable union which ought to prevail among brethren. Yet, may it not be gently whispered, without hazarding such effects, that a demand of this nature is neither more nor less than an awkward compromise between the stern requisitions of ecclesiastical infallibility, and that liberty of conscience which is the unalienable right of man ? Every voluntary association, doubtless, whether civil or Christian, may demand in a candidate a *declaration* of his views, by which an opinion might be formed of his eligibility ; and that declaration may be required in any form they may think proper to prescribe, that is to say, either *viva voce*, or in writing, in private or in public. This is clearly implied in the nature of a society formed for a specific end. But, granting an associate body a rigid right to demand a subscription to articles of faith, and allowing, too, that it does not amount to a tyrannical imposition, like those of exclusive establishments, because the candidates are at full liberty to stand aloof,—still the question of *expediency* may be doubted. And, truly, the chief point to be cleared, is not so much what is the least embarrassing mode of admission to the candidate, but what is the plan most worthy of the good sense, the intelligent orthodoxy, and the religious zeal of the associates. Proceeding on the scheme of subscription, they are saved the trouble of *thinking*, and habitually contemplating the design for which they are associated, and, by an intelligent comparison, forming an estimate of the qualifications of the candidate. How obvious the inference, that it requires neither knowledge, experience, judgment, nor zeal, thus to

admit a person who can bring his mind to conclude, 'I believe as Dr. Abraham Taylor believed.' If this be not *degrading* to the ability, the penetration, and the competency of a religious body, we are out in our calculation. The one mode keeps up an awakened attention to apprehend truth and its evidence, on both sides; the other fosters criminal supineness and a superstitious adherence to verbal forms, in the authors of the requisition, and in the candidates, either hypocrisy, or an ignorant acquiescence in the *verba magistri*, and too often pride, the offspring of ignorance, with an unchristian contempt of those who do not express the same sentiments in the same words. The one method keeps the mind and conscience awake, makes all parties attentive to the main object, rendering them more intelligent, and more zealous for truth, sincerity, and usefulness; whereas the other has a direct tendency to generate satisfaction in a 'form of godliness' without an equal regard to its power. The one says, give us an opportunity of judging whether you have thought for yourself, and how you express your sentiments; the other says, can you subscribe a form drawn up ready to your hand? Very suitably might the latter add this concession; We feel ourselves incompetent to judge respecting your case, and we would not give you the trouble of thinking;—we will compromise the matter—there is our creed, you sign it, and we are satisfied. 'No advantage then is gained,' Dr. W. observes, 'by the adoption of this mode, in ascertaining the qualifications of the young man. If he be *otherwise* proved suitable, this is superfluous; if not, it is inadmissible.'

The easy, candid, and masterly manner in which the subject is discussed in these letters reflects no small credit on the talents and the heart of the writer.

Art. XIX. *Le petit Rhetoricien Français*, ou Abrégé de la rhétorique Française. A l'usage des jeunes personnes de l'un et de l'autre sexe: avec des exemples tirés des meilleurs orateurs et poètes modernes. Par Arleville Bridel, A. M. Cinquième édition. 12mo. price 6s. bound. Scatcherd and Co. 1812.

TOGETHER with a considerable variety, this little volume contains, on the whole, a judicious selection of rhetorical examples. Mr. Bridel has not aimed at any thing more than an exemplification of each of the usual divisions of rhetoric, and this object he has sufficiently and agreeably effected; but we apprehend that he might have made his arrangement more interesting and useful, by giving it a simpler and more philosophical cast. At page 226 there is a very singular composition, said to be a character of Flechier by himself. We do not recollect to have seen it before; and cannot help suspecting its authenticity. If, however, it be a genuine production, we can only say that the celebrated Bishop of Nîmes must consent to pass for one of the most exquisite coxcombs that ever wore a mitre. In a future edition we would recommend the exclusion of the miserable "snip-snap dialogue" between Pauline and Polyeucte. It is to the disgrace of French criticism, that this scene is uniformly quoted as a specimen of perfect dramatic interlocation. In our own country this cheap and paltry species of composition has received its death-blow from the irresistible ridicule of Sheridan. On a different ground we would object to the re-admission of the equivocal *comparaison d'un chien avec l'amour*.

Art. XX. *Miscellaneous Anecdotes*, illustrative of the manners and history of Europe, during the reigns of Charles II., James II., William III., and Queen Anne. By James Peller Malcolm, F. S. A. 8vo. pp. 494. Longman and Co. 1811.

TO those who set an extraordinary value on the rakings of old newspapers, or are passionately interested in tales of miraculous eggs, mysterious murders, "sheeted ghosts," and showers of blood, this volume may be recommended as a treasure. A good deal of the matter, it must be confessed, is rather stale, much is questionable, and more excessively dull; and a very judicious specimen of the absurd, is exhibited in the article dated from Stockholm, p. 125. There are, however, a few interesting articles. One of the best contains the story of M. Masner, a Swiss gentleman, who had made himself obnoxious to the court of France. His son was treacherously seized and lodged in a French prison as an hostage for the father's future good conduct. M. Masner, however, made reprisals. He first carried off the interpreter of the embassy, but was afterwards induced to liberate him on the faith of a promise to restore his son. This promise was violated, and M. Masner contrived to seize, upon the Austrian territory, a French prince of the blood, the grand Prior Vendosme, whom he kept in confinement a considerable time; but afterwards suffered him to return to France, on parole; which, as might have been expected, his highness felt himself justified in breaking. The affair was not adjusted until a general peace.

Art. XXI. *The Evil and Danger of Fickleness in Religious Opinions*. A Sermon preached at the Rev. C. Buck's Meeting-house, near Barbican, April 9, 1812, before the Monthly Association of Congregational Churches and Ministers, and published at their request. By John Liefchild. 8vo. pp. 50. Williams, Black, &c. 1812.

THIS is an excellent discourse on a very important subject. From Ephes. iv. 14. Mr. Liefchild takes occasion to state the nature and describe the characters of fickleness in religious opinions,—to represent the evils to which the subjects of it are exposed,—and to point out the best security from its influence. In commenting upon the unhappy results of this mental unsettledness, Mr. L. observes that it is injurious to the advancement of piety—that it shuts out the advantages of Christian communion, prepares the mind for the reception of the most dangerous errors, if not for open apostacy in times of trial, and it will be contemplated at the close of life with unspeakable alarm. Among the means of counteraction the author insists on the necessity of giving to religious concerns a fixed attention—of making the bible a leading and constant authority—of earnestly imploring the divine guidance—of endeavouring to obey the truth as far as it is known—and of attending diligently on divine ordinances. He concludes by appealing, in a faithful and impressive manner, to those who are still undecided with regard to religion, to those who blindly adhere to a set of opinions taken up in the first instance without due examination, to those who hold the truth in unrighteousness, to those in whom purity of principle is happily united with propriety of conduct—and to those, who sustaining the office of the Christian ministry, are peculiarly concerned in the professed object of his previous remarks. To enable our readers to form some opinion respecting the manner in which this outline is filled up we shall insert a short extract.

'There must be a disposition to obey the truth as far as it is known. "If any man will do his will, he," and he only, "shall know of the doctrine whether it be of God." Obedience is the end to which a very large proportion of the inspired doctrine directly points. Some would know for the mere sake of knowing; this is curiosity. Some are influenced chiefly by a wish to be esteemed learned; this is ambition. Some eagerly anticipate the worldly gain they will acquire; this is avarice. Some aim to be edified by all they learn, and also to instruct the ignorant; this is wisdom, this is charity. Religion is a school of knowledge indeed, but more especially a school of divine dispositions. Our duty in the present state is rather to act than to know.'

'The truth of God can be effectually learned only by practising it as we receive it; it is this that keeps it alive in the mind, endears it, and impresses us with a conviction of its divine origin. Thus, too, we are capacitated for attaining it in its highest degree; and thus we shall be brought into more intimate communion with the "Father of lights," who delights to multiply his favours where he perceives that they are cordially welcomed and diligently improved. When, therefore, David says, "I have more understanding than all my teachers," he instantly assigns this as the reason, "because I keep thy precepts." And how many consistent Christians do we observe in the humble walks of life, with but moderate capacities, and a scanty share of information, imbibing clearer and more satisfactory views of the plan of salvation than many of their superiors both in station and intellect! They show most clearly that obedience is indeed the path to knowledge. Think, O man of dubious pretensions, think of that easily besetting sin, of that criminal love of the world, of that promiscuous association with its deceived votaries—these, these have darkened thine understanding, and quenched thine ardour, and detained thee on a level so much beneath the elevation to which thou mightest have aspired.'

Art. XXII. *A new Grammar of the French Language.* By Dominic St. Quentin, M. A. 12mo. pp. 330. Longman and Co. 1812.

WE are disposed to think highly of this grammar. It very materially simplifies the laborious process of instruction in the French language, and clears away a good deal of that dull and oppressive detail with which the old elementary treatises were incumbered. Indeed we are at an utter loss to conceive what purpose the endless explanations and comments of the grammars in use twenty years ago, were intended to answer. To the pupil they were useless, for he never learned them; and they were unnecessary to the proficient, for they afforded him no information but what he had more easily and more pleasantly acquired by the perusal of French writers. It is clear to us, that the simplest mode of instruction is the best. A few plain rules; the paradigms of the nouns and verbs; and a short series of examples, are perhaps a sufficient introduction to the reading of the French classics, in which, of course, all the varieties and all the anomalies of composition are to be found. We would suggest to Mr. St. Quentin the expediency of entirely separating the compound tenses from the verb; of conjugating the simple tenses in the usual succession; and of illustrating the construction of the compound tenses by a distinct set of rules and examples.

Art. XXIII. *The Mineral Conchology of Great Britain, or coloured Figures and descriptions of those remains of Testaceous Animals, or Shells, which have been preserved in various times and depths in the Earth.* By James Sowerby, F.L.S. &c. No. I, price 2s. 6d. pp. 16, 3 plates.

WE are glad to see so interesting a subject, undertaken by so able a naturalist as Mr. S. is acknowledged to be. The extensive excavations in Highgate Hill, and the numerous fossils there discovered, seem to have first inclined him to elucidate this class of petrifications by coloured figures; and in the present number, three *nautili*, which he calls *imperialis*, *centralis*, and *ziczac*; *Avicula media* and *Solen affinis* are represented with accuracy and well defined. In describing the *nautili*, he has introduced a new term, *the axis*, which, as far as we recollect, was wanting in the language of conchology. It is well known in this genus there is, technically speaking, neither a base nor an apex, a right or left side; the terms made use of in describing the other spiral shells are therefore partly inapplicable, and we are at a loss to distinguish the relative dimensions. Supposing the shell to be placed with the aperture upwards, Mr. S. calls the length, from the lip to the opposite bend of the spiral, *the greater diameter*; the perpendicular height, the *less diameter*; and the breadth, or line round which the spiral seems to be wound, *the axis*. In the generic description, we regret that he has been satisfied with a character, which may indeed serve for the recent species, but unavoidably confounds the fossil genera of *Ammonites*, *Orthoceratites*, &c. The distinctive character of the *Nautilus* consists, we apprehend, in each successive revolution of the spiral including and concealing the former, whereas in the *Ammonites* all the revolutions are visible.

While we pay the tribute of deserved approbation to Mr. Sowerby's pencil, we cannot but observe that he is far from being equally happy in the use of his pen; his language being too frequently extremely uncorrect. The value of the present work would be very considerably enhanced, if the observations were conveyed in a style equal to that of the English botany, in which our author enjoyed the advantage of Dr. Smith's assistance. We are however willing to accept of it, though deficient in the ornament of dress, and hope it will meet with that encouragement which it deserves, and be extended to embrace all the British species of fossil shells.

Art. XXIV. *The Philosophical Wanderers; or, the History of the Roman Tribune, and the Priestess of Minerva; exhibiting the vicissitudes that diversify the Fortunes of Nations and Individuals.* By John Bigland. pp. 286. price 6s. Longman and Co. 1811.

IT is an unfortunate circumstance for Mr. Bigland, that he has, in this rather dull, and by no means well written performance, evidently aimed at an imitation of the elegant, though simple tale, and powerful composition of *Rasselas*. Mr. B.'s plot is sufficiently inartificial, and his moral, we believe, unobjectionable, but neither the one nor the other can atone for the entire absence of interest from his "history." He informs his reader that 'the vicissitudes of life are various, and baffle all human foresight; that 'he that is to day in the highest degree of exultation, may, to morrow be in the most pitiable state of depression,' and that 'a perfect resignation to Providence constitutes the only basis of happiness.' it is not certainly by the repetition of such trite truisms as these, that any one can fairly hope to give the weight, energy, and originality of Dr. Johnson's philosophical romance.

ART. XXV. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

The History of South Wiltshire, by Sir Richard Colt Hoare, Bart. is now complete in three parts. price Twelve Guineas small, and Eighteen Guineas, large papers, in boards. This splendid volume contains eighty-three engravings executed by Basire and Cary, in their best manner, among which are seven Plates of Maps, twenty-seven Plans of Camps from actual Survey, forty-one Plates of Barrows and their contents, and seven Plans and Views of Stonehenge and its Environs. The third part is ready for delivery.

The Rev. Wm. Bennet has in the press an improved edition of his Essay on the Gospel Dispensation.

The Rev. Thomas Raffles is preparing for the press, in an octavo volume, Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool; including occasional extracts from his papers, &c.

Francis Hardy, Esq. will shortly publish a new edition, in two octavo volumes, of the Memoirs of the Life of James Caulfield, Earl of Charlemont.

Mr. Stephens is preparing a Life of the late John Horne Tooke, with whom he lived in considerable intimacy for many years, and has been furnished with several important documents by his executrix.

Mr. Henry Mill is preparing a Genealogical Account of the Barclays of Uxbridge, of seven hundred years; including Memoirs of Colonel de Barclay and his son Robert Barclay, author of the Apology, with letters that passed between him and the Duke of York, after the death of James II. and other distinguished characters.

Mr. B. H. Smart is preparing for the press a small school book, by which teachers will be enabled to prevent or remove all defects of utterance, and train young persons, systematically, to a distinct, forcible, and polite pronunciation.

The Rev. J. Lettice, D. D. author of "Letters on a Tour in Scotland;" the

"Immortality of the Soul," translated from J. H. Browne, Esq. &c. has in the press a small volume of "Fables for the Fireside," to each of which is applied a series of moral cases, a solution of which to be sought previously to any communication of the answers annexed, is intended as an exercise of the talents of investigation and reasoning, for the youth of both sexes at a proper age; with an introduction to the work, teaching the method of this and other exercises on these Fables, whether at the family fireside, or in the maturer classes of schools and academies. It will be dedicated, by permission, to the Marchioness of Douglas and Clydesdale.

In a few days will be published, by Colnaghi and Co. a portrait of the Right Hon. Spencer Perceval, engraved by A. Cardon from a Miniature, painted in the year 1790, in the possession of Mrs. Perceval.

To be published in a few days, the Annual Register, or a View of the History, Politics and Literature, for the year 1804, being the fourth volume of a New Series.

In preparation, the second Volume of the Origin, Progress, and Present Practice of the Bankrupt Law, both in England and in Ireland. By Edward Christian, of Gray's Inn, Esq. Barrister at Law, a Commissioner of Bankrupt, the Distinguished Professor of the Law of England, &c. &c. The first volume of this work already published, price 12s. contains all the English Bankrupt Statutes to the 11th George the Third; the decided cases abridged are annexed in the notes to each section, to which they are referable, with the author's observations upon each case. The second volume will contain all the Irish and the remaining English Bankrupt Statutes, the General Orders of the Chancellor, to which will be subjoined Notes, referring to every material decision in Bankruptcy; to these will be added the most useful precedents, and a copious

Index to the whole. The two volumes are intended to form a complete System of the Bankrupt Law, including both Theory and Practice.

Henry Meredith, Esq. Governor of Winnebago Fort, will shortly publish an Account of the Gold Coast of Africa, and of the Manners, &c. of the Natives.

A work is in the press entitled, Ancient Lore, containing a selection of aphoristical and preceptive passages, on interesting and important subjects, from the works of eminent English authors of the sixteenth and seventeenth centuries, with a preface and remarks.

Mr. John Brady will shortly publish a compendious Analysis of the Calendar, illustrated by ecclesiastical, historical and classical anecdotes.

The Rev. Alex. Smith, of Keith Hall, has in the press a translation of Michaelis celebrated work on the Mosaic Law, in two parts, the first of which will soon appear.

The Report of the Sunday School Union, as delivered at the public breakfast of the Teachers and Friends of Sunday Schools, held at the New London Tavern, Cheapside, on the 13th of May last; including interesting correspondence, and the speeches which were delivered on the occasion, will be ready shortly. Price 1s.

To be published in a few days, the Frolics of the Sphinx; or, an entirely original Collection of Charades, Riddles and Conundrums.

About the middle of the month will be published, Witenham-Hill, a descriptive Poem, with Notes, by the late

Rev. T. Pencycross, M. A. Rector of St. Mary, Wallingford.

In the press, and to be published a few days, dedicated to the Prince Regent, Six Letters to the Marquis of Townshend, a Reform of the Commons House of Parliament; discussing the best mode of uniting Policy with Principle. By John Cartwright, Esq.

Holy Biography; or, the Saint's Calendar; with a short Account of the Moveable Feasts and Fasts observed in the Church of England, in Question and Answer. Intended for the use and instruction of young persons, both in public and private education, will speedily be published by a Clergyman of the Established Church.

James Fayting Gyles, Esq. will shortly publish an Outline of Arguments for the Authenticity of the New Testament, with a short Account of the Ancient Versions, and some of the principal Manuscripts.

The Rev. T. Kidd has in the press a volume of Sermons intended for Family and Village Instruction.

The Rev. Dr. Draper proposes to publish, in three octavo volumes, Lectures on the Collects of the Church of England, delivered in Camden chapel, Cambridge.

It is intended, as soon as possible, to publish a History of Wallingford, from the earliest times. Persons having authentic documents relating thereto, will greatly oblige the editor, by communicating them to him; under cover to Mr. J. Bradford, Wallingford; the greatest care will be taken of them, and they will be returned immediately, if required.

ART. XXVI. LIST OF WORKS RECENTLY PUBLISHED

AGRICULTURE AND RURAL ECONOMY.

Hints for the formation of Gardens and Villa Grounds; containing nearly 100 Plans for laying out Flower, Fruit, and Kitchen Gardens, Pleasure Grounds, &c. &c. in various styles of rural embellishment. With plates, 4to. 2l. 8s. A few copies, with the plates coloured, price 3l. 13s. 6d.

BIOGRAPHY.

An Account of the Life and Writings of Lord Chancellor Somers, including

Remarks on the Public Affairs in which he was engaged, and the Bill of Rights, with a Comment by Henry Maddock, Esq. of Lincoln's Inn, Barrister at Law, 4to. 1l. 11s. 6d.

COMMERCE.

A Key to the Orders in Council. 8vo. 6d.

A Letter from a Calm Observer to a Noble Lord, on the subject of the late Declaration, relative to the Orders in Council. 1s. 6d.

The History of European Commerce with India. To which is subjoined, a Review of the Arguments for and against the Trade with India, and the Management of it by a chartered Company, with an Appendix of authentic Accounts. By David Macpherson, Author of the Annals of Commerce, &c. 4to. with a Map, 11. 16s.

The Right of every British Merchant to trade within the geographical limits, defined by the Charter of the East-India Company, vindicated; with important and hitherto unpublished documents, peculiarly applicable to the question of a modified open trade to China. By Thomas Lee. 2s. 6d.

Substance of the Speech of Randle Jackson, Esq. delivered at a General Court of Proprietors of East India Stock, on Tuesday, May 3, 1812; upon the subject of the Negotiation with his Majesty's Ministers for a Prolongation of the Term of the Company's exclusive Charter. Printed by desire of the General Court. 2s.

EDUCATION.

C. Cornelli Tacit. opera. Recognovit emendavit, supplementis explevit, notis, dissertationibus illustravit G. Brotier. 5 vols. 8vo. 4l. 4s. royal 8vo. 6l. 6s.

A Geographical Exercise Book, designed for the use of schools and private families. By C. Robertson, 3s.

M'Henry's New Spanish Grammar, 12mo. 8s.

FINE ARTS.

Foreign Scenery. A Series of Views of Picturesque and Romantic Scenery, in Madeira, the Cape of Good Hope, Timor, China, Prince of Wales' Island, Bombay, Mahratta Country, St. Helena and Jamaica; from Drawings made in those Countries. By William Westall. Part II. containing Three Views in the Island of Madeira, with Descriptive Accounts in English and French. 10s. 6d.

HISTORY.

The Annual Register; or a View of the History, Politics, and Literature of the Year 1810. 8vo. 16s.

A Chronological Abridgment of the History of Great Britain: with Genealogical and Political Tables. By A. F. Bertrand de Moleville, late Minister in France under the Reign of Lewis XVI. Dedicated, by permission, to the Prince Regent. 4 vols. 8vo. 2l. 10s.

JURISPRUDENCE.

A Vindication of the Law of England, shewing that the levying of Distress for Rent, by Middle-men, or Derivative Landlords, is illegal; that in Ireland, such persons levying distress are "felons attainted," in the words of an Act passed, and now existing, for the express protection of the Tenantry. By H. O'Dedy, Esq. of Lincoln's Inn, Barrister at Law. 3s. 6d.

A Digest of the Law respecting County Elections, from the issuing of the writ to its return; containing the duty and authority of the High Sheriff, the mode of proceeding at County Elections, and the qualifications, and personal and other disqualifications of voters. By Samuel Heywood, Serjeant at Law. The second edition, corrected and enlarged. 8vo. 11. boards.

An Answer to a Legal Argument on the Toleration Act, shewing that the Court of Quarter Sessions have a Judicial Function, as to the Administration of Oaths to Persons offering themselves for Qualification as Protestant Dissenting Ministers. By a Barrister of the Temple. 12. 6d.

A Practical Treatise on the Law relative to Apprentices and Journeymen, and to exercising Trades. By J. Chitty, Esq. 8vo. 7s. 6d.

A Treatise on Pleading, containing a Practical View of Pleading, with a copious Selection of Precedents for the use of Professional Gentlemen, whether practising in Town or Country, either as Barristers, Pleaders, or Attorneys. Second Edition, greatly enlarged and improved. By Joseph Chitty, Esq. 2 vols. royal 8vo. 3l. 3s.

A Practical Treatise on Bills of Exchange and Promissory Notes, &c. with Observations on the Proof, &c. of Bills and Notes, in case of Bankruptcy. Fourth Edition, greatly enlarged and improved. By Joseph Chitty, Esq. 8vo. 15s.

An Abridgement of Penal Statutes, which exhibits, at one view, the offences, and the punishments or penalties in consequence of those offences, the mode of recovering, and application of the penalties, the number of witnesses, and the jurisdiction necessary to the several convictions, and the chapters and sections of the enacting statutes; to which are subjoined a variety of adjudged cases. The fourth edition, with additions. By Sir William Addington, Knt. late one of the magistrates of the public

office, Bowstreet. To which is added a Continuation of the Statutes to the 51st Geo. III. 4to. 2l. 2s.

The New Law List, 1812; being a list of the judges and officers of the courts of justice, counsel, and certificated special pleaders, with many corrections and alterations, including the new costs in Chancery and King's Bench, and Examiner's Office. Bound 5s. 6d.

The Practice of the Office of Sheriff and Under Sheriff; showing the powers and duties of those officers, &c.—Also, the Practice of the Office of Coroner, to each of which works are added copious appendixes of useful precedents. Third Edition, with considerable alterations and improvements. By John Impey, of the Inner Temple, author of the Practice of the K. B. and C. P., and Modern Pleader. Royal 8vo. 1l. 2s.

A Full and Authentic Report of the Trial of John Bellingham, Esq. for the murder of the Rt. Hon. Spencer Perceval, in the lobby of the House of Commons, Monday, May 11, 1812, accompanied with a faithful narrative of every circumstance relative to it, and the debates on the same in both Houses of Parliament. To which are added, Biographical Sketches of Mr. Perceval and John Bellingham. Taken in short hand by Thomas Hodgson.

Singular and Important Trial, in an Action for Debt between the Rt. Hon. C. J. Fox, Plaintiff, and John Horne Tooke, Esq., Defendant, 1792. 4s.

MEDICINE.

An Explanation of the Causes why Vaccination has sometimes failed to prevent Small Pox; and also a description of a method confirmed by experience of obviating such causes. By Edward Leese, of the Royal College of Surgeons, one of the Counsel of the Medical Society of London, and Inoculator at the Mary-le-bone Station of the National Vaccine Establishment. 8vo. 2s. 6d.

Transactions of a Society for the Improvement of Medical and Surgical Knowledge. The Papers in this volume are by Dr. Baillie, Dr. Blane, Mr. Brande, Mr. Brodie, Dr. Buchan, Dr. Clarke, Mr. Clarke, Dr. Denham, Mr. Home, Mr. Macgregor, Dr. Nooth, Dr. Storer, Dr. Wells, and Mr. Wilson. Illustrated with Plates. Vol. III. 8vo. 14s.

Pharmacologia; or, the History of Medical Substances, in order to enable

the practitioner to prescribe them with efficacy and elegance, and to dispense them with accuracy. By John Ayrton Paris, M. B. F.L.S. 12mo. 8s.

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The Journeyman Carpenter's and Joiner's Book of Prices for Task Work labour only, carefully revised and corrected up to the present time, 1812. By William Arndell, measurer. 2s. 6d.

The case of Richard Graves of the Royal Navy, who was passed over by Lord Spencer, in the promotion of flag officers in January, 1801, addressed to his brother officers, and the service in general. 2s. 6d.

The Biroscope; or Dial of Life explained: to which is added, a Translation of St. Paulinus' Epistle to Celantia; on the rule of Christian Life; and an Elementary View of General Chronology, with a perpetual solar and lunar calendar, and an explanatory plate, done up in a separate case. By the Author of a Christian's Survey, &c. Sm. 8vo. 12s.

Popular Opinions; or a Picture of Real Life; exhibited in a Dialogue between a Scotch Farmer and a Weaver, &c. &c. To which is added, an Epistle from the Farmer to Elizabeth Hamilton, Author of the Cottagers of Glenburnie, in Scottish verse. 8vo. 3s.

An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching. By William Burns. The second part. 8vo. 4s.

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Calamities of Authors, including some Inquiries respecting their Moral and Literary Characters. By the Author of Curiosities of Literature. (Mr. D'Israeli). 2 vol. post 8vo. 16s.

The King v. Daniel Isaac Eaton. The Speech of John Prince Smith, Esq. Barrister at Law, in behalf of the Defendant, in Mitigation of Punishment before the Court of King's Bench at Westminster, on Thursday, April 30,

1812. Taken in short hand; with Notes and Extracts from Paine's Age of Reason, part III. and his Essay on Dreams, 3s.

A Private Letter, addressed to the Rt. Rev. Dr. Porteus, the late Lord Bishop of London, to propose a plan, which might give a good Education to all the poor Children in England, at a moderate Expense. Printed at his Lordship's desire. By John Haygarth, M. D. F.R.S. and F.A.S. Ed. &c. To which are annexed, Private Letters on this Subject, from the late Lord Bishop of London, and the Lord Bishop of Bangor, published with permission of their Lordships; and from other correspondents. A new edition 2s. 6d.

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